

THE CHRISTIAN CENTURY

OUR COUNTRY'S NEED

"God, give us men; a time like this demands
Strong minds, great hearts, true faith, and ready hands.
Men whom the lust of office does not kill;
Men whom the spoils of office cannot buy;
Men who possess opinions and a will;
Men who have honor, men who will not lie;
Men who can stand before a demagogue
And scorn his treacherous flatteries without winking;
Tall men, sun-crowned, who live above the fog
In public duty and in private thinking.
For while the rabble, with their thumb-worn creeds,
Their loud profession, and their little deeds,
Mingle in selfish strife—lo!
Freedom weeps, wrong rules the land, and waiting
Justice sleeps."

—*Exchange.*

CHICAGO

The CHRISTIAN CENTURY COMPANY

358 Dearborn Street

The Christian Century

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Communications—Articles on subjects which are of vital interest will find a ready acceptance. Conciseness is always at a premium. News letters should be condensed as much as possible. News items are solicited and should reach us not later than Monday of the week of publication.

THE CHICAGO CHURCHES.

Richard Gentry preached last Sunday at the Monroe Street church.

Sumner T. Martin, the new superintendent of missions for Chicago, arrived in the city last Thursday. On Sunday morning he filled the pulpit at the Jackson Boulevard church and preached in the evening at the Metropolitan church.

There was one addition yesterday morning at the Jackson Boulevard church.

The music at the church services at Englewood last Sunday was furnished by two of the young people's classes.

On Saturday, June 30, the Christian Endeavor forces of Chicago enjoyed the annual outing. Over three thousand young people crowded the steamer "Theodore Roosevelt" on an excursion to Michigan City, Ind.

We have received from Mrs. C. L. Brothers, Box 42, Ft. Branch, Ind., an appeal to the Chicago churches for aid in building a church house at that place. There are six

families of the Disciples who have raised \$150 themselves. They need \$1,200. This town is ten miles from Princeton, where the nearest Christian church is located. Any gifts may be sent to Mrs. Brothers, who refers to H. J. Otto, pastor at Princeton, Ind.

THIRD REPORT.

Relief Fund of Christian Churches of San Francisco.

	June 25, 1902.
Previously reported	\$2,366.32
Receipts for month—	
Christian Church, Ft. Marion, Pa.	20.37
Mrs. T. E. Jones, Sanger, Cal.	2.00
Central Christian Church, Anderson, Ind.	82.34
Christian Church, Dodge City, Kan.	21.12
Redlands Christian Church,	100.09
Sunday School, Broadway Christian Church, Louisville, Ky.	30.00
E. C. Nelson, Toledo, Ore.	5.00
C. E. Society, Zillah, Wash.	34.65
Christian Church, Lake City, Ia.	11.25
S. S. Cole, Straughn, Ind.	5.00
Central Christian Church, Walla Walla, Wash.	127.48
First Christian Church, Portland, Ore.	51.63
Christian Church, Philadelphia, Pa.	32.00
Christian Church, Dinuba, Calif.	11.00
Christian Church, San Luis Del Rey, Calif.	15.00
Ladies' Christian Church, Woodland, Cal.	57.50
Forest Ave. Christian Church, Buffalo, N. Y.	3.50
Christian Church, Kent, Ohio	2.25
J. M. Read, San Francisco, Cal.	5.00
Christian Church, Roseburg, Ore.	7.50
Chinese of Sunday School, First Christian Church, New York	25.00
Alva C. Brown, Peoria, Ill.	3.00
A. C. M. S.	1,000.00
E. L. Brown, ex-treasurer City Board of Evangelization	133.25
Total to date (June 25, 1902)	\$4,152.16
Hiram Van Kirk, Financial Secretary, 2230 Dana St., Berkeley, Cal.	

KANSAS STATE UNIVERSITY BIBLE INSTITUTE.

The Kansas State University at Lawrence, Kas., inaugurated a new feature this year in the way of a Bible Institute. The first session was held May 4-7. The programme was arranged and the institute conducted by Prof. Boodin, who is in charge of the departments of psychology and physiology in the university. The Ministerial Alliance of Lawrence was in hearty sympathy with the movement throughout. Invitations were sent

to the preachers throughout the state. No tuition was charged. The alliance arranged for free entertainment for all who attended. About a hundred persons availed themselves of the privilege, and all pronounced the institute a success. It is intended to hold yearly sessions from now on. The principal feature of the institute was a series of eight addresses by Dr. Frank K. Sanders, formerly dean of the divinity department of Yale Theological School, and now at the head of the Congregational Sunday school work and publishing interests.

SALINA, KANSAS.

David H. Shields has just completed his ninth year with the church here and is good for nine years more. We are about to make extended improvements on our church building. New seats and heating plant will be purchased at a cost of \$1,200. One person has pledged \$300, the Ladies' Aid Society \$200, the C. E. Society \$150. Bro. Lyons, of Lyons, Kans., one of our great preachers, was elected president of the State Christian Endeavor Union, whose convention was held here last week.

J. C. McArthur.

CHURCH RALLY.

Sunday, June 24, occurred the annual church rally of the church at Concord (Miner), Ill. At the S. S. 100 were present and at the morning service the house was filled. Two young ladies made the good confession. A basket dinner was held in the grove, followed by an excellent program. J. W. Street, pastor at Mackinaw, and Dr. J. M. Cody, of Tremont, made excellent addresses. Special music was interspersed through the program. The church was organized in 1879 and has a membership of 200.

J. W. Pearson, Minister.

CORRESPONDENCE COURSE FOR BIBLE SCHOOL TEACHERS.

Our Missouri Bible School Convention, recently held at Hannibal, took action looking to the conducting of teacher-training work by correspondence for the benefit of any one who cannot have access to a training class.

In order to afford all such persons the opportunity, I hereby request all who would like to pursue a correspondence teacher-training course to write me at once. Write name and postoffice address very plainly. Enclose a two-cent stamp for reply.

J. H. Hardin, State Superintendent.
311 Century bldg., Kansas City, Mo.

FIFTY-SIXTH
YEAR

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The Christian Century

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CHICAGO, ILL., JULY 5, 1906.

No. 27.

EVENTS OF THE WEEK

The American Line express, heavily laden with passengers, mostly well-to-do Americans, was wrecked near Salisbury, England, early Sunday morning. The known dead number twenty-seven, more than a dozen persons were seriously injured and a score narrowly escaped. With the compartments of the coaches filled with tourists from the steamship New York, the train was proceeding at a speed of a mile a minute from Plymouth to London. The train had just passed the Salisbury station. The express consisted of three first-class corridor coaches and one combination guard's van and buffet. All the cars were reduced almost to kindling with one exception and several prominent Americans had seemingly miraculous escapes from instant death.

The steamship *Fritjof*, which sailed June 15 for Spitzbergen with the first section of the Wellman-Polar Expedition, returned to Tromsoe, Norway, on Sunday after a successful voyage. Some drift ice was encountered, but the steamship arrived at Dane Island June 21. It required five days to discharge the immense cargo. On the return trip heavy snowstorms were encountered every day. Major Hersey and seventeen men are now building houses, machine-shops and sheds at Spitzbergen. The airship with which Mr. Wellman will make his attempt to reach the pole is the largest and most scientific aerial craft ever constructed. The balloon part of the ship is a little over 164 feet in length, and its greatest diameter is 52½ feet. Its surface is 21,098 square feet, capable of containing 224,225 cubic feet of gas. The lifting power of the balloon is 16,000 pounds. Attached to the balloon will be a steel car, made entirely of steel tubing. This car is 52 1-3 feet long. It contains the engine-room and cabin for the crew, and attached to it will be a huge basket for storing the gasoline with which the motors are to be run.

The Douma held a session on Tuesday of last week which may go down in history as the beginning of the end. The new popular assembly of the Russians, idolized throughout the length and breadth of the land as the hope of the people, openly went over to the side of the revolutionists. The entire session was devoted to the revolutionists' propaganda for undermining the loyalty of the troops. While this does not mean that all the members of the lower house have espoused the cause of the radical opposition, the moral effect of the session will be mighty, and doubtless will give a tremendous impetus to the cause of the revolutionists.

A score of speeches, couched in ardent revolutionary tone, were delivered with the direct object of their dissemination among the soldiers. The authorities, who are able to confiscate papers containing

telegraphic accounts of the ferment among the soldiers, are unable to prevent the publication of parliamentary speeches, and those delivered will be printed in every radical paper in the empire and so find their way into every barracks, camp and outpost.

A conference was held at the White House on Thursday of last week, in which

Conference in Oil War. Attorney General Moody, Assistant Attorney General Purdy, Messrs. Kellogg and

Morrison, special counsel in the case connected with the investigation of Standard Oil affairs, participated with the president. The anti-trust phase of the question was under consideration. In reference to the other phase of the question, as to whether there has been any violation of the interstate commerce act by the Standard Oil company, the several district attorneys summoned by Mr. Moody have gone to their respective homes, and will be guided in their actions by existing conditions. It was said that they understand that the department of justice wants immediate action, and they will either call special grand juries or file information, whichever course they decide to be most expeditious.

District Attorney John C. Bell early this week took drastic measures to break up the Philadelphia ice trust. He issued thirteen warrants

Ice Men in Philadelphia. for as many of the larger ice dealers. The biggest dealer, the America Ice company, in the person of its manager, was among the thirteen for whom warrants were issued. The district attorney found the American owns or controls the Hancock and the United Ice companies. It was after Mr. Bell had found that the ice dealers had formed an "ice exchange" and that the price committee of this organization was responsible for each rise in price that he decided to act. The price committee advanced the price from \$2.50 a ton to \$4, and recently to \$5 wholesale, while the householders are paying \$20 a ton. The district attorney has the minutes of the meeting at which the prices were raised.

He has subpoenaed the secretary. He also gained the confidence of many of the independent dealers and with other evidence in his hands he hopes to break the ice combine.

Pennsylvania railroad officials and employees are generally declared free from

Railroad Men Not Guilty. the taint of grafting by the report of the special committee of the board of directors, which was submitted to the full board on Monday. The committee was appointed to investigate the alleged discrimination of coal cars, as revealed at the hearings of the interstate commerce commission. The report says: Of more than 300 operators of bituminous coal mines situated on the lines of the company less than ten operators in all testified that

they believed themselves to have been unfairly discriminated against, either in the distribution of coal cars or in the matter of sidings. Fifty-one of the more than 123,000 officers and employes of the company were examined before the interstate commerce commission, and of those witnesses twenty-one were shown to have acquired in various ways interests in coal companies or properties alleged, but not proved, to have received undue and unreasonable preferences in the distribution of coal cars, or in the construction of the sidings. Under former conditions, the report says, officers and employes of the road were encouraged to help develop industries along the line of the road, but under the present changed conditions they should part with all their holdings in coal properties in order to be free to discharge their duties impartially.

The trial of the rebate cases against the Chicago & Alton road, John N. Faithorn, former vice president, and F. A. Wann,

Rebate Cases In Court. former general freight agent, was begun this week before a jury in Judge Landis' court in Chicago. The defendants are charged with the payment of rebates to the packing firm of Schwarzchild & Sulzberger in the form of \$1 refund per car, and also in the form of refunded passenger fares paid by agents and representatives of the packing company. If found guilty a total of \$140,000 in fines can be assessed.

Panic stricken by a report that their children were to be secretly murdered by city physicians, thousands of mothers on the lower East Side of New York stormed

a dozen school buildings, snatching their offspring from beneath the teachers' eyes and creating scenes of riot and disorder seldom equaled even in that locality where riots are common. Alarmist reports which flashed like wildfire through the congested district resulted from a visit to public school No. 110 on Cannon street by charity physicians and health inspectors, when eighty-three pupils were operated on for minor throat affections. Small practitioners, it is said, believing this action an invasion of their business field, spread the massacre rumor.—Henry D. Perky, a leading spirit of the vegetarian cult in this country, who, in speeches, had attributed the civil war to the pie-eating habit of the pilgrim fathers and their New England posterity, died at Oread, Baltimore county, Maryland, from apoplexy. He was the inventor of breakfast cereals which brought him an immense fortune.—William H. Taft, secretary of war, was elected a member of the Yale University Corporation to succeed Chauncey M. Depew, United States senator from New York, whose term expired.

The government is seriously considering the advisability of proceeding against A. J. Cassatt, president of the Pennsylvania railroad, on a charge of conspiracy.

EDITORIAL

In Essentials, UNITY; In Non-Essentials, LIBERTY; In all Things, CHARITY

THE HIGHER PRINCIPLE.

In another column will be found a note from Bro. E. L. Frazier in reference to a question of his which was answered in our columns some weeks ago. Bro. Frazier wishes further light upon the question as to how the Christian Century stands on the subject of baptism, and submits a case which he feels will represent the situation. The example referred to is of such elementary character that one perhaps will scarcely find it worth while to give more than a word or two of response. That response would be at once and emphatically, "We do not believe that the person so named has been baptized." We have no means of making our views upon this particular phase of the subject more clear than this statement. Neither Bro. Frazier nor any other reader of the Christian Century will be able to produce any statement to the effect that we regard sprinkling or pouring as baptism.

What we have said repeatedly and now reaffirm is that it is not our business nor right to pronounce judgment upon the belief or character of one who to the full extent of his knowledge is fulfilling the law of Christ. Our people have maintained from the days of Mr. Campbell to the present time that a Christian is one who believes with all his heart in the Master and to the extent of his knowledge conforms his life to the divine requirements. If such be the case, we do not believe that any limitation of knowledge in reference to the nature of Christian baptism will shut out from the kingdom one whose loyalty to Christ in all known duties has been attested.

It is a misfortune that, although the Christian world is perfectly at one regarding the necessity for and the nature of faith in Christ, and as to the essential character of repentance as a prerequisite to citizenship in the kingdom of God, it is not at one on the subject of baptism. Whether it ever will come to agreement on this subject no prophet of the present time can give assurance. Of the two parties to this controversy, the one which holds unreservedly that baptism by immersion was the apostolic practice seems to us to have not only the best of the argument, but the whole of it. As between immersion and affusion the case seems to be perfectly clear and unanswerable on the side of immersion. Therefore, the answer to Bro. Frazier's question is a very simple one, and requires no argument so far as our own position or his is concerned.

But there is another and higher principle involved in this matter than some of our brethren are willing to recognize or perhaps even discern. The whole question is not settled when one has decided between baptism and affusion as the apostolic practice. There still remains the inquiry, What is to be our attitude toward those whose views on baptism are different from our own? Their loyalty to the Master is not debated. Their response to every test of Christian character is as complete as our own. Their desire to do the will of the Lord none of us would question. They simply look at the question of baptism in a different way; from the same Scriptures they deduce a different conclusion. What shall be our attitude toward them?

Two choices are open to us. The one is that of stern denial of their right to draw the conclusion which they do from the Scriptures, vigorous controversy with them over the question on all possible occasions, and refusal to recognize them as Christians, or as numbered among the saved. The other is to maintain loyally our adherence to the teaching of the Scriptures on baptism by immersion as the only significance of the word and the only apostolic practice, but at the same time recognize the Protestant principle of individual interpretation and personal responsibility, and permit those who hold the view different from our own to assume the position to which their reading of the Scriptures brings them and to stand or fall by that responsibility. In the one case we become judges of their conduct and pronounce sentence upon what we consider their error. In the other we make no such pronouncement, but content ourselves with bearing our own testimony, registering our own loyalty to the Word of God and leave them in this particular matter to the approval or disapproval of the Lord.

Between these two positions the Christian Century accepts unhesitatingly the latter. We propose to maintain as always in the past our witness to the apostolic teaching and practice of baptism, but we do not wish to assume the task of judgment upon our brethren of other communions whose interpretation of an ordinance differs from our own. If upon the essential elements of Christian character, of loyalty to Christ, and of commitment to his program, these brethren are one with us, we shall accept them at their own estimate in all matters which do not interfere with the integrity of our own churches.

The Apostle Paul admirably presents the gist of the matter in his discussion of circumcision. The ordinances are wholly different, but the principle is the same. In the second chapter of his Epistle to the Romans, in discussing the relation of Jew and Gentile to the law, he maintains that circumcision profits if one keeps the law, but it has no value to him who makes of it an outward form without inward significance. More than this, even the uncircumcised man who keeps the law is accepted in his present estate and occupies actually a higher position than the one who is scrupulous for the ordinance but negligent of the life it implies. It is character alone which signifies, and paraphrasing the apostle's concluding words, we may say, "He is not a Christian who has been baptized, neither is that baptism which is outward in the flesh, but he is a Christian who is one inwardly, and baptism is that of the heart, in the spirit not in the letter, whose praise is not of men, but of God."

The principle which emerges from all such considerations was admirably enforced both by the apostle and the Master. When certain members of the Corinthian church urged upon Paul the truth that an idol was nothing and that meats offered to idols did not pollute the one who used them, the apostle replied in effect, "Between the position of your opponents who argue that meat is defiled by being offered to an idol, and your own position that this act signifies nothing, no doubt you are right, and they are wrong. But there is a higher principle

involved, namely, that of regard for the weak consciences of those who might be led to sin through your freedom." Precisely similar was the Savior's attitude in his conversation with the woman of Samaria. He said, "So far as this controversy between the Jews and the Samaritans regarding the place where men ought to worship God is concerned, the Jews are in the right, and the Samaritans are wrong. But there is a higher principle involved, which overshadows completely the old controversy; and this principle is the universality of worship and its dependence not on time, or place, or circumstance, but upon the possession of the upright heart and pure."

The same principle applies to the baptismal controversy. As to the two positions of immersionists and affusionists, we hold unhesitatingly that the former are right, and the latter are wrong. But there is a higher principle involved, that of personal responsibility and freedom. Christian character in the last issue can be the only test of orthodoxy. No man is required to approve a practice which he believes unscriptural, but he has at least the privilege of learning obedience to the higher principle taught by Christ and the apostles, that they are the brethren of the Lord, who, as fully as they understand, do the things which he has commanded, and abide in that love which thinketh no evil.

H. L. W.

EDUCATIONAL UNION IN CALIFORNIA.

The reports of efforts in the direction of Christian Union come thick and fast. The denominations are seeing the futility of separatism, and are drawing together. The latest information of this kind comes from the Pacific Coast, and concerns the Disciples, Baptists and Congregationalists. There has long been a form of co-operation between the Disciples and Congregationalists at the Pacific Theological Seminary at Berkeley. The relations of the Pacific Theological Seminary with the Berkeley Bible Seminary, of which Dean Van Kirk is the head, have been close and profitable. Now we learn upon good authority that the leaders of the Disciples, Baptists and Congregationalists are planning for the strengthening of Pomona College, a Congregational school, situated at Claremont, and its enlargement into an inter-denominational Christian institution in which the three communions will have interest.

Preliminary meetings have been held looking to such a formulation of plans as shall prove mutually satisfactory. The trustees of Pomona College have expressed not only their willingness, but their desire to enter into such relations with the Baptists and Disciples. In this manner one of the most important educational questions on the coast would be happily solved, and at the same time a long step taken toward the union of the three religious bodies.

In the same mail which brings news of this movement, there comes a letter from a Congregational friend, strongly emphasizing the value of the proposed consolidation. He says, "It has long been borne in upon me that the three religious bodies ripe for union, because they have so much in common, are the

Baptists, the Disciples, and the Congregationalists—the B, C, D's. See how even the letters follow each other! If the Baptists would give up their close communion and the Congregationalists would give up their infant baptism, the Disciples, who naturally come in the middle, would be a solvent between them. What a chance the Disciples have in this movement at any rate to show their true disposition and to prove that they mean what they say in their plea for Christian union."

We are interested to see that among those who are promoters of the plan are Rev. A. C. Smither of the First Christian church, Los Angeles; Rev. Robert J. Burdette of Temple Baptist church, and Rev. Warren F. Day, vice president of the Board of Trustees of Pomona College. In close conference with them are President Gates of the college, and others who have its interests at heart.

That the Baptists are in earnest in the matter appears from the following resolution adopted by their representatives:

Whereas, This body has been advised of a disposition on the part of the board of trustees of Pomona College, to have our denomination unite its educational interests with theirs; therefore, be it resolved by us, that it would be to the best interests of the educational work that we unite our forces with those of the Congregational and Christian denominations in the support of an undenominational Christian college at Claremont, provided satisfactory conditions of agreement can be made.

H. L. W.

THE UNIVERSITY OF CHICAGO.

The recent summer Convocation at the University of Chicago was one of peculiar interest. It marked the close of the most eventful year in the history of the University. During this year occurred the death of the man who has given form and purpose to this educational enterprise, which has already taken its place at the head of the institutions of the middle west, and is, to say the least, a first-rank rival of the oldest and strongest educational foundations in the New World.

It was difficult to foresee the outcome of the events which culminated in President Harper's death. He was so closely identified with every detail of the university life, that it was almost impossible to imagine the institution without his presence, but it was felt by all those connected with its administration that the test of President Harper's work would be revealed in the effect which his departure would have upon the plans so auspiciously begun.

It is not too much to say that there has been a growing feeling of surprise and satisfaction among those most closely identified with the work of the University that its interests have not only been maintained but increased since the President's death. There is felt in every department the sense of keen and irreparable loss, but the spirit of the President so completely penetrated all the workings of the institution that it is difficult not to believe that he is still present, and that at any moment it would be possible to speak with him regarding some matter of moment. It is the surest proof of the greatness of a man that his work abides and grows after he has left it. The preacher whose congregation falls to pieces upon his departure, the educator whose school declines when he gives it up, the organizer whose institution collapses when his touch is removed, prove themselves less strong than the previous flood-tide

of success would warrant the public in holding them. President Harper from that point of view has been vindicated as a great organizer and administrator, and the present feeling of optimism and confidence is strongly fortified by one of consecration to the great ideals for which he stood, and this sentiment of consecration has manifested itself in all the departments of the institution to which he gave the best years of his life.

The Summer Convocation services, which closed the spring quarter as well as the University year, was in some regards the most notable in the history of the University. This was not due to any external features, but to the very large number of students who took their degrees, to the largely increased attendance for the Summer Quarter already registered, and to the general spirit of good cheer which marked all the features of the program. The first grief at the departure of the President had given place to a serene confidence in the future of the institution, and an appreciation of the abiding spirit and influence of the man with whom all had worked and whom all had loved.

In the first few days after President Harper's death, the press was full of rumors regarding his successor. Nearly every man of prominence in educational work was elected by somebody or other to the presidency of the University of Chicago. That period of speculation is now quite passed. Dean H. P. Judson, from the first most intimately associated with the work of the University, the intimate friend and counsellor of President Harper, the man who had his fingers on every key of the institution, and who had on several occasions when the president was absent performed the duties of the office, was instantly recognized as the man who must guide the fortunes of the institution. No man could be more fully trusted to carry out the ideals of Dr. Harper. Dr. Judson's election to the acting presidency followed as a matter of course, and the permanency of this position is probably assured, at least for years to come. No better choice could be made in the circumstances.

The Convocation Address was delivered by Professor Hale of the Department of Latin, and was an admirable statement regarding the fifteen years of history which have already been made, and the hopes cherished for the greater institution which is yearly coming into being.

The Convocation Ode was composed and read by Professor Herbert Lewis, the first of the University's Doctors of Philosophy in the Department of English Literature, and now professor of English at the Lewis Institute. It was in every way a notable tribute to the institution and its head. Space can be taken only for the closing stanzas:

From yon clear day-spring may the breath and breeze

Freshen thy bry and sing throughout thy blood.

May all thy studies be humanities,

And luminous thy goal, the common good.

Dream on of Athens, white beside the sea,

And grave Judea, lit with whiter stars.

Pursue through all the arteries of earth

The inviolate mystery.

'Tis truth, strange, common tool, which

still unbars

Eternal values and immortal worth.

Immortal! Word that quickens mortal breath!

It names him whom our hearts remember still,
Our man of deeds, our father young in death,

Master at last of even his mighty will.
Fret not thy weary gaze beyond its power

To pierce the empyrean of his change.
Common as life is that celestial birth,

Mysterious as a flower.

Incredible is heaven, yet not so strange

As heavenly thoughts in men that walk the earth.

Hebraic-minded in Teutonic frame,
Great toiler, builder great, and greater friend,

Creative hope, aspiring like a flame,
Wielder of power to power's most noble end,

Live! Live in us, brave spirit, teaching still
The broader vision and the braver act.

And in that valley of the staff and rod,
Teach us the hero's will.

Who smiles from lips by human anguish racked,
And dies firm-trusting in a human God.

Leslie Lockwood.

QUESTIONS AND ANSWERS.

(1) Can you deny the miracles of the New Testament and still hold the book as having evidential value in establishing the claims of the historic Christ?

(2) If the Christ of the New Testament, shorn of miracles, is still the Living One, satisfying human needs, could one not then do away with the New Testament entirely, and find the claims of Christ sufficiently attested by our longings and needs, and even historically established?

E. H. Keller.

Los Angeles, Cal.

(1) The miracles constitute one of the lines of evidence presented by the writers of the New Testament in support of the claims of Christ. There are many other proofs of his divinity and lordship. To some minds the miracles are the most convincing of these proofs. To others they have little if any value as compared with his teachings, his character and his program. Yet to these, as to the others, the New Testament possesses not only evidential value, but sufficient evidential value to establish the claims of Christ. To them Christ's divinity does not rest upon his miracles, but on the larger and more self-attesting facts of his ministry.

(2) Christianity is not dependent on the New Testament. It was in the world before the New Testament came into being. The latter might be destroyed, and still Christianity would live. But the New Testament is the record of the events connected with the life of Christ and the beginnings of Christianity. As such it has a value and authority possessed by no other book. One need not deny that the church, deprived of the Bible, would still possess the Gospel, and still bear witness to the saving power of Christ. But the mere contemplation of such a loss is the best proof that the New Testament is the chief instrument of evangelism in its witness to Christ and its record of apostolic teachings.

John Williams, the Martyr of Erromanga

(Continued from last week.)

Having all things in readiness he sailed for Samoa, May 24, 1830. Instead of going directly to that group he went out of his way and visited the islands which he had evangelized before. He did this that he might set the churches in order. On one island he was given \$515 for missions. This was realized from the sale of pigs. Each family dedicated a pig for this purpose. Having seen and comforted the brethren he steered for Savage Island. The place was rightly named. It was with difficulty that a chief was gotten on board the ship. When he was offered some cloth to cover his nakedness he said: "Am I a woman that I should be embarrassed with this stuff?" All the time he was on board he kept up a savage howl; he danced up and down furiously; gnashed his teeth, and concluded the exhibition by thrusting his beard into his mouth and gnawing it viciously. From Savage Island he made a quick run to Tonga. There he met a Samoan chief who consented to accompany him home. Meanwhile God had been preparing the way for the gospel. An old chief had predicted that a great white chief would come from beyond the horizon and overthrow their religion. A few days before the arrival of Williams this chief had been killed. When the Samoan chief on board heard of his death he said, "The devil is dead! The devil is dead! Our work is done!" He found a great and effectual door opened before him. He was welcomed with open arms, both by chiefs and people, who vied with each other in expressions of kindness and delight. The best and largest house in the place was set apart for public worship and for instruction. Suitable buildings were assigned the teachers. Williams was not only permitted to land, but was received with every mark of attention and respect. Not only so, but neighboring chiefs importuned him to send missionaries. Later on he visited Samoa a second time, and sought to give the gospel to every island in the group. He preached to the people and made many converts. He placed teachers in charge of the work. Because of the condition of his health he started for England. He had been in the South Seas eighteen years.

The people of the South Sea islands were ignorant and degraded savages. Williams felt that "Satan's seat" was in their midst. They were naturally indolent. The fertility of the land induced sloth. Their wants were few and simple. They were satisfied with the toil that was required to pluck the fruit from the trees, or in planting a few taro or sweet potatoes. They were ferocious and warlike. On one island they fought so frequently and so desperately that only five men, three women and a few children were left. Infanticide was common. There were those whose business it was to destroy newly-born children. Taking three women at a venture Williams asked them how many children they had destroyed. One said five; another, seven; and the third, nine. One chief said, "I shall die childless, though I have been the father of nineteen children." The aged and the weak were left to perish. When a son was grown he wrestled with his father. If he were strong enough to throw him,

Archibald McLean

he drove out his parents and took possession of the home. If a man died his relatives took all he had and left his wife and children to starve. Women were degraded. They could not eat certain kinds of food nor dwell under the same roof as their husband. They ate their scanty meals at a distance while their lords lived on the fat of the land. In some places the women were not allowed to enter the temples. The pigs might do so; but the women could not. The chiefs had from twenty to one hundred wives. At the death of a Fiji chief his wives were strangled and buried with him, that his spirit might not be lonely in its passage to the invisible world. These people were cannibals and offered human sacrifices. They ate human flesh and rat's flesh. "Sweet as a rat" was a proverb. They worshiped snakes, lizards, rats, dogs, birds, sharks, eels and other creatures. They had no literature and no alphabet. When Williams was building the ship, he went to his work one morning without his square. Taking a chip he wrote upon it a request that Mrs. Williams would send him that article. He asked a chief to take it to Mrs. Williams. He looked at him in amazement and said, "Take that; she will call me a fool and scold me!" Williams said, "No, she will not." The chief replied, "What must I say?" "You need say nothing, the chip will say all I wish." With a look of contempt he said, "How can this speak? Has it a mouth?" On Williams insisting he took the chip to his house and received the square. He said to Mrs. Williams, "How do you know this is what Mr. Williams wants?" She said, "Did you not bring me a chip just now?" "Yes, but I did not hear it say anything." "If you did not, I did; for it made known to me what he wanted." The chief took the square and the chip and ran through the place shouting, "See the wisdom of these English people; they can make chips talk." He tied a string to the chip, hung it around his neck, and wore it for some time.

The success of the work was nothing less than marvelous. The numbers of those who renounced heathenism were very great. Out of a population of 70,000 about 50,000 were under instruction. The desire for missionaries was intense and universal. Chiefs came from islands one and two hundred miles distant and begged in the most earnest manner for teachers. One chief said he did not wish to go back home without a light in his hand. There was a general conflagration of temples. The idols were laid at the missionary's feet. The inquirers received gospels instead. The saying of the Lord was verified, "As soon as they hear of me, they shall obey me." The people were so honest that property could be left on the beach or elsewhere from one year's end to the other, and no one would touch it. One chief gave away his muskets and clubs, and holding up the Gospel of Matthew said, "This is the only weapon with which I will ever fight again." One convert said, "Let our guns be rotten with rust; and, if we are pierced, let it be with the word of God. Let us have no more cannon balls; but let the word of God be the ball we shoot to other lands."

Chiefs and warriors and children went to school. The king and queen of one group were among the learners. Hands that had been stained with the blood of human sacrifice held the primer or the gospel. Women and children and aged parents were tenderly dealt with. One of the most convincing proofs of the radical change effected was the way the converts exerted themselves to give the gospel to the islands still in darkness. They had no money, but they had pigs and cocoanuts and arrow-root, and cordage and other products of the island. Such as they had they gave on a most liberal scale. In one collection 270 pigs were given for missionary purposes. At a public meeting one man said, "Let missionaries be sent to every land. We are far better off now than we used to be. We do not now sleep with our cartridges under our heads, our guns by our sides, and our hearts in fear. Our children are not now strangled, nor our brothers killed for sacrifice to the lying spirit. It is because of the good word of God. He sent his word and missionaries to teach us." The native teachers were ready to go anywhere. They were eager for service. When it was deemed imprudent for the boat to land these men would tie a portion of the Scriptures on their heads, leap into the sea and swim ashore. Speaking of the change in the people of Raratonga Williams said, "In 1823 I found them all heathens; in 1834 they were all professing Christians. At the former period I found them with idols and maraes; these, in 1834, were destroyed, and, in their stead, there were three spacious and substantial places of Christian worship, in which congregations, amounting to 6,000 persons assembled every Sabbath day; I found them without a written language, and left them reading in their own tongue the wonderful works of God. I found them ignorant of the nature of worship; when I left them I am not aware that there was a house in the island where family prayer was not observed every morning and every evening."

There were those who felt that changes so great and so sudden could not be genuine and permanent. Naval officers and other examined the converts. They tested their knowledge and their experience. The more searching the tests the more convinced they were that this was a real work of grace and that the converts were not parrots. One examiner said this: "From all I observed I was led to the fervent prayer that I might myself at last be equally worthy with many of these of a seat at the marriage supper of the Lamb." It would be claiming too much to say that none went back to their idols and to their old sins or to worse; but many proved faithful to the end. No doubt in some cases the motives were mixed. Thus an old chief said: "It is my wish that the Christian religion should become universal amongst us. I look at the wisdom of these worshipers of Jehovah, and see how superior they are to us in every respect. Their ships are like floating houses, so that they can traverse the tempest-driven ocean for months with perfect safety; whereas if a breeze blow upon our canoes, they are in an instant upset, and we sprawling in the sea. Their persons also are covered from head to foot with beautiful

clothes, while we wear nothing but a girdle of leaves. Their axes are so hard and sharp, that, with them, we can easily fell our trees and do our work, but with our stone axes we must rub, rub, rub, day after day, before we can cut down a single tree. Their knives, too, what valuable things they are! How quickly they cut up our pigs, compared with our bamboo knives! Now I conclude that the God who has given to his white worshipers these valuable things must be wiser than our gods, for they have not given the like to us. We all want these articles, and my proposition is, that the God who gave them should be our God." This was not the first time, nor the last, when people were moved by material considerations. The prodigal was led to go home because in his father's house there was bread enough and to spare.

In his work Williams employed a variety of methods. He preached constantly. That was his chief business. He felt that the gospel is the grand catholicon for healing the social, the civil, and the moral maladies of mankind. He was not satisfied with public preaching. He held conferences for the deepening of the religious life of the converts. He translated the Scriptures for them. He taught them to read and to reflect upon what the Holy Spirits had revealed. He sought to improve their condition in other respects. He taught them to build neat homes and to dress becomingly. He imported axes, knives, scissors, mirrors, chisels, gimlets, nails, and other needful things. He engaged a man to teach the natives the profitable cultivation of sugar and tobacco. He bought a ship to trade between the islands and New South Wales. He loaded her with shoes, clothing, tea, and other articles. He introduced pigs, dogs, cats, sheep, cows, horses, donkeys, and other animals. The natives called the horse "the pig that carries a man." The dog was "the barking pig." The donkey was "the pig with the long ears."

In seeking to redeem and elevate these people the gospel was his main dependence. His conviction was that in all circumstances men need the gospel. "Whether you find them upon the pinnacle of civilization, or in the vortex of barbarism; inhabiting the densely-populated cities of the east, or roaming the wilds of an African wilderness; whether on the wide continent, or the fertile isles of the sea; surrounded by the icy barriers of the poles, or basking beneath a tropical sun; all need the gospel; and nothing but the gospel can elevate them from the degradation into which they have been sunk by superstition and sin." Again, "I am convinced that the first step toward the promotion of a nation's temporal and social elevation, is to plant amongst them the tree of life, when civilization and commerce will entwine their tendrils around its trunk, and derive support from its strength. Until the people are brought under the influence of religion, they have no desire for the arts and usages of civilized life; but that invariably creates it."

The years he spent in England were among the most fruitful of his life. Soon after his arrival he found much more work than he could do. He spoke to all classes. He held vast audiences spellbound as he rehearsed all that the Lord had done through him. His addresses generated a profound interest in the

South Seas and in the cause of missions. Christian people rejoiced as they heard of the marvelous triumphs of the gospel. Commercial men rejoiced to hear of new markets for their wares. While speaking he found time to write his work, "Missionary Enterprises in the South Sea Islands." This book is pronounced as interesting as "Robinson Crusoe." Dr. Campbell said, "One Williams does more to confound infidelity than a thousand Paleys." One chapter of the "Missionary Enterprises in the South Seas" is of more worth for the purposes of conviction than the whole mass of the ponderous volumes of Lardner." In five years 38,000 copies were sold. While at home he raised money enough to buy a ship suited in all respects to the needs of the Mission. In taking farewell of his friends he told them he knew of the dangers to which he would be exposed. The people of some of the islands he proposed visiting were particularly savage. He was aware of the violent storms he must encounter. He knew how to appreciate the endearments of civilized society; he prized the love and fellowship of relatives at their full value. He considered all these things. But none of them moved him. His one concern was to finish his course with joy, and the ministry which he had received of the Lord Jesus, to testify the gospel of the grace of God. His only desire in returning was that he might carry the glad tidings of salvation to those who were destroyed for lack of knowledge. If called upon to suffer he was prepared to bow in submission to the will of God, knowing that others would be raised up to finish the work that he had begun.

On reaching the field and confirming the souls of the disciples he started for Erromanga, one of the New Hebrides. He regarded this group as the key to New Caledonia, New Britain, New Guinea, and other extensive islands inhabited by the Papuan race. As the ship approached Erromanga no hostile signs were made by the natives. Williams and another missionary entered the boat and went ashore. In a little while they were clubbed to death. Their bodies were eaten by the savage islanders. Thus perished this remarkable man in his forty-third year. He was the victim of the evil deeds of men of his own race. Foreigners had wronged the people of Erromanga. They built a fort and then cut down and carried off the precious sandalwood that grows on those islands. The natives took their revenge upon the first white man who fell into their power.

John Williams was a man of God. He spent much time in prayer. He gave himself without reservation to the Lord's work. He could have made a fortune without wronging any man. Instead he used his entire income in the interests of the Kingdom. He said: "I hope for great things, pray for great things, and confidently expect great things to result from these labors." He looked at the bright side of things. Williams was a resourceful man. He said: "There are two little words in our language which I always admired, try and trust. You know not what you can or cannot effect, until you try; and if you make your trials in the exercise of trust in God, mountains of imaginary difficulties will vanish as you approach them, and facilities will be afforded which you never anticipated." He had his trials. Many times he lacked proper food. All he had

was native roots. For ten years he had no beef. He was often in peril. He was distressed by the cruelty and perfidy and filth of the people around him. He saw his work injured by traders, who sold liquor to the people and debauched them in other ways. Nevertheless he praised God that he was permitted to serve him as a missionary pioneer. His supreme object was the diffusion of the gospel over the widest possible area, that he might place the means of deliverance from sin and the prospect of eternal life within the reach of the greatest number of human beings; and that he might cultivate to the utmost fields already occupied; or carry the glad tidings of salvation to remote and untraversed regions. He wrote to his parents: "Grieve not at my absence, for I am engaged in the best of service, for the best of masters, and upon the best of terms; but rather rejoice in having a child upon whom the Lord has conferred this honor." Later he wrote, "My work is my delight. In it I desire to spend and be spent. I think and hope that I have no other desire in my soul than to be the means of winning sinners for Christ. My anxiety is that my tongue may be ever engaged in proclaiming this salvation, and that my words and actions may be always pointing to the cross." To his father he wrote: "My heart is as much alive to missionary work as it was the first day I set foot on these shores; and in the work of my Lord and Savior I desire to live and die. My highest ambition, dear father, is to be faithful to my work, faithful to souls, faithful to Christ; in a word, to be abundantly and extensively useful." In an address he said, "I feel still that the work of Christian missions is the greatest, noblest, the sublimest to which the energies of the human mind can be devoted. I think, Christian friends, that no labor we can bestow, no sacrifice that we can make, no journeys we can undertake, are too great to be undertaken for the glorious purpose of illuminating the dark world with the light of the glorious gospel of the blessed God. There is something, to my mind, transcendently sublime in the comprehensive character of Christian Missions. . . . We feel we have something worth carrying. We have the gospel of Jesus Christ; we have the great truth that he came into the world to save sinners; we believe it, and therefore we go round the world to tell it."

In closing his account of his work he expressed the hope that the day was not far distant when the merchant will consecrate his gains to advance the cause of missions, when the scientist will make his discoveries subserve this god-like work; when not only the poor, but the rich and the noble will consecrate their influence, their wealth, and even their sons and daughters to regenerate and bless the world. The closing sentence may fitly conclude this sketch, "But, whether such forward it or not, the work will go on, enlargement and deliverance will come, until the earth, instead of being a theater, on which men prepare themselves by crime for eternal condemnation, shall become one universal temple of the living God, in which the children of men shall learn the anthems of the blessed above, and be made meet to unite with the spirits of the redeemed from every nation, and people, and tongue, in celebrating the jubilee of a ransomed world."

was grown he wrested with his father. If he were strong enough to throw him,

"more earned honor as we see it. God be the ball we shoot to other lands." covered from head to foot with beautiful

Opening a Mission in Argentina

W. J. Burner

In coming to a new country one must be prepared to readjust his ideas, for he is certain to have some which the facts will not justify. Things in South America are not always what they seem to be when one reads the volumes sent out by the Bureau of American Republics. Still, one can get some solid information about South America from books. I have seen very little of the continent, but that little is a very important part. The city of Buenos Ayres is one of the world's greatest cities. Along its many miles of docks one sees the flags of all the maritime nations. Our own flag is usually absent, for reasons better known to others than myself. England, Norway, Germany, France and Italy have the business. Dozens of ships carry the flag of the new kingdom up by the Arctic circle. Argentine has, I presume, the largest foreign trade of any country in the world, in proportion to its population. It imports everything from lumber to liver pills, and pays for them with cattle, sheep and wheat. In approaching the great city, one sees first the docks and warehouses—miles of the latter.

Then appears a long vacant space that is being converted into a park. We get into a double-decked electric tram, glide along this park for a mile, and the tram climbs a slight rise and stops at the Plaza del Mayo. We are in the midst of things at once. On our left is a large pink building called The Red House, where the president and other government officials have their offices. Its guards wear most gorgeous uniforms. General Miles, in all his glory was not clothed like one of these. The street to the right bears the name Twenty-fifth of May, and if you look down it you may see the flag of the stars, for the American consulate is down that way. On the right side of the Plaza is the enormous building of the National Argentine bank, and beyond it, facing the plaza, is the cathedral, a building without much claim to beauty. You cross the plaza and enter a wide street, the Avenida del Mayo. The second building on the right is the office of La Prensa, one of the finest newspaper offices in the world. Within two blocks of the plaza are the great banks, German, French and English, while a short distance beyond are the two great banks of Italy and Spain. Our country is not represented here, but a little farther on the American life insurance companies occupy conspicuous corners. Leave this Argentine Wall street and cross to the eastern side of the plaza if you would find something to remind you of home. Down in these narrow streets there are great houses where machinery is sold. Here the American sewing machine and the American binder and the American plow and the American buggy are sold by the great Scotch firms that seem to have a monopoly of this business. Down here is the church the Scot has built for himself, the Church of St. Andrew, large and beautiful, with room for all departments of a flourishing city work. In this same section one sees the familiar letters, Y. M. C. A. It is there, no mistake. Two bright young men, Shuman of Minnesota, and Ewald of Michigan, run the institution. It is doing a splendid work. Up this same

stairway, in a hot little room crowded full of Bibles in many tongues, is a slender, energetic, decisive man, with his coat off, hard at work. This is Mr. Torre, a Plymouth brother, temporary head of the British Bible Society, and one of the ablest missionaries in South America.

After all, what we see in these crowded streets is not exactly Argentine. These men who handle the business are all foreigners, and note the significant fact that they remain foreigners. They may remain here a lifetime, but they never cease to count their foreign citizenship a thing of value. There are more than a million foreigners in Argentina, for here the foreigner is better off than the native.

The original Argentine was one of the most indolent mortals the world ever saw. Argentina was all pasture where it was not desert, the climate was mild, wants were few and food was abundant, so the Argentine was able to give his whole time to breaking horses, gambling, fighting and getting up revolutions. When the country became more united and populous he retained all his aversion to hard work, all his mechanical incapacity and all of his pride. So he went into political journalism, the learned profession. To do him justice he has done some great things. Religion in Argentine is a chaos. There is the state church, with an archbishop and six bishops, plenty of clergy, and a great many of monks and nuns. But if a Catholic of the age of faith were to rise from his tomb up in the good old city of Cordoba he would find himself in a strange world, and would be sorry he ever awakened. For the people do not go to church, or confession, nor do they take off their hats to the priest. The Protestant is here, and instead of burning him, as in the good old days, they do a good business with him. The great state colleges are saturated with infidelity, and in the book stores one constantly sees the works of Strauss, Renan and the like. I am assured by Roman Catholics that a moral priest is almost unknown. The moral standard has been raised a little, chiefly by the presence of Anglo-Saxon opinion, per-

haps. The young Argentine gentleman is not considered a safe associate for a young lady for even the shortest time except where folks can see them both.

It is a safe rule, those South American gentlemen in American universities, with their interesting dark eyes and graceful manners, should be watched by the North American mamma just as carefully as the South American mamma watches them when they are at home.

I have no space to write much of missions. It is a hard field. It will take hard work to succeed and it will take something more. We, the Disciples of Christ, have a special call to just such fields as this. Men of the right type, men whose heads are clear and whose hearts are clean, men who have something of that capacity for getting close to all kinds of men which made Paul the greatest missionary of the world, can do things here, or anywhere.

We go along the great Avenida Mayo to its upper end. A huge, unfinished building rises on our left. It is the Hall of Congress. From this central point it is nearly a mile in any direction to the nearest Protestant mission. Many of the houses are only one story, and few have more than two, but houses are smaller and generally crowded, and there is an immense population unreached by the Gospel. Here, close to the dome of the Capitol, I hope to see a mission of the Disciples of Christ, provided with the means necessary to success in such a place. Our means and our plans do not permit us to open our first mission there. It is about three miles from the Plaza del Mayo, along the river to the beautiful parks of Palermo. Out there is something far more interesting than the park—the mission school of Rev. W. C. Morris, of the South American Missionary Society. Mr. Morris was not at home when I called, but Mrs. Morris gave me a note to the Head Master. That gentleman, a bright energetic Argentine, speaks some English, but dropped it quickly when he found I could understand a little Spanish. I never realized till I came to this country what a terrible tongue we speak. Señor Rus, with true Argentine politeness, put in three hours showing me the schools. In the first there were



Plaza Victoria

Plaza Victoria, Buenos Ayres.

July 5, 1896.

THE CHRISTIAN CENTURY

597

300 girls. Many of these come from homes so poor that they must be supplied with clothing. For school buildings Mr. Morris rents dwelling houses. The kind of house one commonly finds here is fairly adapted to this use, but three story buildings would save a goodly sum in ground rent. Nearly all the rooms were as full as possible. Of course a number of the pupils are below par intellectually, but on the whole the work done in this school compares favorably with that done in the schools of our native land. The Argentine teacher of the feminine gender has done her best to imitate that great pillar of civilization, the Yankee school ma'am. Next to the girl's school is a school containing five hundred boys, all drawn from the poorest classes. Beyond the boys' school a fair-haired German-Argentine lady presides over the small fry, 250 in number. There is a kindergarten department where several dozen babies were solemnly punching holes in white paper, and doing their best to make the rows straight. This whole section turned out into the patio (yard) and sang a Spanish version of "To the Work," after which they marched to their places with military precision. The teachers, men and women, are a capable body, and the work is undoubtedly hard.

Mr. Morris has over 4,000 children in all the schools under his direction. He receives \$6,000 Argentine, about \$2,500 U. S., from the government, a small amount from England, and the larger portion of the financial support comes from English residing here.

THE PREACHER'S PROBLEMS. THE TWENTIETH CENTURY EXODUS.

One of the most pathetic events of modern history is the exodus of preachers from the Christian Ministry. The causes, while many, are easily discovered and yet hard to overcome. Some of the principal causes are to be mentioned in this paper. First, the commercialism of the age and the comparatively small income of the preacher and the immense demands upon his treasury. He must keep up with the thinking public. He must have a good education, good library, read new books, attend conventions, take good papers and magazines, attend convocations of various kinds and keep his family up in style. Secondly, the modern preacher often tries to do too much. He has two many irons in the fire—real estate agent, lecturer, orator, politician, traveler, editor, magazine writer, lawyer, etc. "This one thing I do" is too often a lost art. Variety may be the spice of life but not always the key to success. Thirdly, a lack of a desire to sacrifice, be humble, and live a life of consecration and poverty. Humility, sacrifice, and consecration are becoming lost graces of the Christian Ministry and too often the preacher joins the rush after the almighty dollar and the church goes begging for a consecrated preacher. The great preacher, the eloquent preacher, the big salary, the costly building, the fine furnishings too often lack the real spirit and work of Apostolic Christianity and success as well. Fourthly, lack of faith in modern Christianity and modern interpretation of the Bible. Many preachers are between the devil and the deep sea. If they preach the

modern theology they will lose their place. If they preach the old theology they will be considered out of date and old-fog by the so-called leaders of modern education.

Fifthly, the failure of the modern preacher to give satisfaction to the churches. Too often the preacher preaches short sermons composed of pre-digested breakfast foods served with cream and sugar, especially sugar. He feels the pulse of the pocket book of the church and stimulates its action towards a raise in salary. Foreign missions, Home Missions, church extension, C. W. B. M.—Everything is put in one collection, and dismissed from further consideration. Modern methods of protracted meetings, especially additions to the church, are made light of. Visiting his members and working up interest is neglected. The prayermeeting is despised and if possible rejected. The sick ones are neglected and the lodges flourish in the land.

Sixthly, Lack of confidence in missionary societies, state boards, secretaries, fellow preachers, churches and everything in general. Suspicion, investigation, reformation, seem to be sweeping over the land and the end if not yet to the ministry. W. H. Waggoner.

Ashland, Ill.

A UNION MEETING.

Evangelist Herbert Yeuell has been engaged in union revival meetings in Madison, N. C., addressing audiences averaging 2,000 in attendance. The press of the city in reporting the meetings says: "His meeting is distinctively union and all religious forces of our town are joining in. Mr. Yeuell's preaching is eminently scriptural. With bible in hand he gives an inspired proof of every proposition. He is preaching the dogmas of no particular denomination, but teaches the great fundamentals and urges repentance, a new heart, and an immediate acceptance of Christ. It is refreshing to see all denominations uniting and our leading business men as ushers. The singing is especially inspiring. Mr. Yeuell sometimes uses stereopticon views to illustrate a hymn or Bible truth. They are the finest pictures ever seen in these parts."

Mr. Yeuell is beginning a meeting in Manchester, N. H., the state in which the Disciples have no church organization. The meeting will partake of the features of



Evangelist Herbert Yeuell.

union services and will be held in the largest theater of the city.

L. L. Carpenter will dedicate the remodeled church at Minden, Nebraska, on July 15. Burton H. Whiston is the pastor.

BAPTISM BY IMMERSION.

I thank you for noticing my inquiry as to "whether or not you think there is any baptism that is not an immersion." Your reply is a surprise, an astonishment and a revelation to me. I did not think there was to be found one preacher in our ranks who thinks there ever was a baptism without an immersion, yet if I understand you, you do.

You have taken the occasion to say many things of many matters. These matters I will not now attempt to discuss, but you have written in such a way that your position may not be clearly understood, or might possibly be construed one way or the other.

Since you are bold enough to say in the face of the brotherhood, who have striven for almost a hundred years to restore the N. T. religion, that you "decline to be betrayed into what seems at first glance the logical conclusion, viz., that the unbaptized are unsaved, or that there is no other baptism but immersion," I ask you if you are bold enough to put yourself openly on record in such plain language that none may doubt?

Please answer the following:

Suppose a case. A child born in a religious home of affiliationists and reared under the teachings of those who are pious, and practicing sprinkling for baptism. At the age of twenty years this one desires to become a Christian. The faith and repentance and heart are all right now. The candidate is perfectly sincere, honest and conscientious and thinks sprinkling is baptism. The preacher says, "I baptize you in the name of the Father and of the Son, and of the Holy Spirit." He then puts a few drops of water on the head of the person. Do you think that person has been baptized?

E. L. Frazier.

Morristown, Ind.

CLEVER DOCTOR

Cured a 20 Years Trouble Without Any Medicine.

A wise Indiana physician cured 20 years stomach disease without any medicine as his patient tells:

"I had stomach trouble for 20 years, tried allopathic medicines, patent medicines and all the simple remedies suggested by my friends but grew worse all the time.

"Finally a doctor who is the most prominent physician in this part of the state told me medicine would do me no good only irritating my stomach and making it worse that I must look to diet and quit drinking coffee.

"I cried out in alarm, 'Quit drinking coffee! Why, what will I drink?'

"'Try Postum,' said the doctor, 'I drink it, and you will like it when it is made according to directions, with cream, for it is delicious and has none of the bad effects coffee has.'

"Well, that was two years ago, and I am still drinking Postum. My stomach is right again and I know Doctor hit the nail on the head when he decided coffee was the cause of all my trouble. I only wish I had quit it years ago and drank Postum in its place." Name given by Postum Co., Battle Creek, Mich.

Never too late to mend. Ten days trial of Postum in place of coffee works wonders. There's a reason.

Look in pkgs. for the famous little book, "The Road to Wellville."

At Eventide

THE BREATH OF CHRIST'S RELIGION.

"Thou preparest a table before me in the presence of mine enemies."—Psalm 23:5.

Christ's is the only religion that spreads a table in the presence of its enemies. This is very remarkable, because there is no religion which hates sin like that of Jesus. The only faith that will admit to its table a guest with soiled robes is the faith that of all others, desires purity. The Brahman must have the flesh crucified before the river of life joins the great sea. The Greek must have the flesh beautified ere earth can be an object of interest to heaven. The Roman must have the flesh fortified ere so weak a thing as man can be enrolled in the coming kingdom. But Christ accepts us for an aspiration, for a sigh, for a tear. He lets us sit down as we are, without one plea of present excellence. He lets us come to his communion when we are beneath

man's communion. All other teachers cry, "Be ye cleansed and come"; he says, "Come and be cleansed." They tell me to put on the white robes that I may enter heaven; he bids me enter heaven that I may put on the white robes. They bid the prodigal reform, and he will be allowed to get back; he enjoins him to come back, and he will give a chance to reform. He prepares our table in the presence of our enemies. George Matheson, D.D., LL.D.

THANK AND THINK.

It was no accident that extracted the words "think" and "thank" from the same root. So countless are our blessings that one has only to set his mind reflecting and his heart will at once leap into praise. Nor was it a bungling hand that built the word "contemplation" (*con plus templum*). He who begins to meditate upon the goodness of God is ushered forthwith into a great temple where worship becomes an instinct and a delight. John Balcom Shaw.

What is Being Done in Centennial Church Building

The cuts shown upon this page represent plans, section and perspective of proposed Christian church, Mayfield, Ky. These cuts represent an adaptation of a classic design of pure lines, to the modern "pulpit in the corner" church and the noted "Akron" type of Sunday school arranged in combination.

There is something suggestive and dignified about classic architecture which seems peculiarly adapted to the Christian

church, both being of oriental origin, and of nearly the same period and location.

These plans show that the adaptation can be made without losing any of the essential features, and without compromising the external design, this has never been successfully accomplished before. This church—with concrete foundations, brick, terra cotta-trimmed superstructure, slate roof, elegant dome, both for external and internal effect—will accommodate about 1,000 in combination, or half that number in each department. It is provided with all modern and

THE HELP THAT COMES TOO LATE.

What booteth help when the heart is numb?

What booteth a broken spar
Of love thrown out when the lips are dumb,
And life's barque drifted far.
Oh! far and far from the alien past,
Over the moaning bar?

Who would fain help in this world of ours,

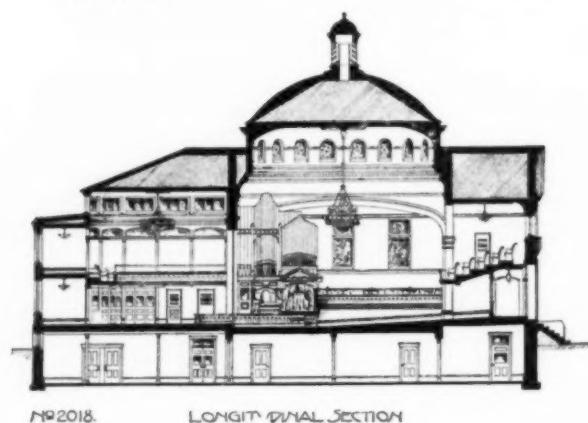
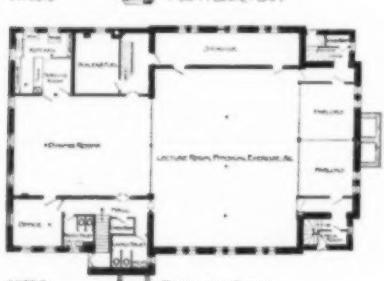
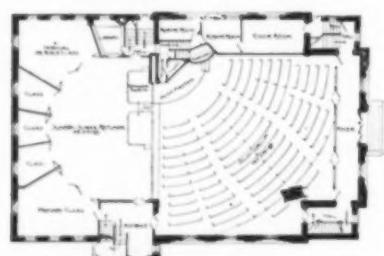
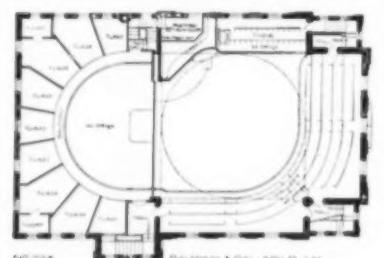
Where sorrowful steps must fall,
Bring help in time to the wan powers
Ere the bier is spread with the pall?
Nor send reserves when the flags are furled,
And the dead beyond your call.

For baffling most in this dreary world,
With its tangles small and great,
Its lonesome nights and its weary days,
And its struggles forlorn with fate,
Is that bitterest grief, too deep for tears,
Of the help that comes too late.

down-to-date conveniences and accommodations. It will be finished and furnished in consistent keeping, provided with fine organ, open baptistry, large choir loft, etc., etc. This building will cost complete about \$30,000, and will be warmed and ventilated by the fan-furnace system.

Geo. W. Kramer, Architect.
No. 1 Madison Ave., N. Y.

In 1904 the Children's Day offering at Little Flatrock, Ind., was \$36; last year \$80, and this year the apportionment was doubled—\$200 being raised—an average of \$2 for each pupil. This congregation is the strongest country church in our brotherhood in Indiana and gives more for missions than it expends for local work.



WITH THE WORKERS

Doings of Preachers, Teachers, Thinkers and Givers.

L. C. Goodrich is doing splendid work at Liberty, Ind.

S. G. Inman has opened a summer school for the children of one of the worst districts of the city of Monterrey, Mex. The committee of supervision is composed of Misses Irelan, Bertha Westrup and Case. Workers from Monterrey spent several days this month in an evangelistic effort at Morales, one of the outstations, where an excellent hearing was obtained.

James N. Crutcher of Chillicothe, Mo., preached the "Home Coming Sermon" for Hugh McLellan, Richmond, Ky., June 17.

Percy G. Cross, pastor at Hope, Ark., has suffered the loss of two children in the same week. He has done excellent work there. The Christian Century extends heartiest sympathy to him and his good wife.

The Rush County, Ind., meeting of the C. W. B. M. was held at Little Flatrock June 14. The attendance was large and the day was a profitable one. Steps were taken to raise an extra offering of \$500 to provide for a room in the proposed Missionary Training School to be erected in Indianapolis as Indiana's contribution to the centennial movement. Mrs. Frank Wells was the principal speaker.

We hope to publish later some of the excellent addresses of the state convention of Minnesota, which was held at St. Paul. One of the Minnesota pastors writes: "We had a splendid convention. Though not large, it was well conducted and the fellowship was fine."

M. H. Jacks has the congregation at Vevay, Ind., in fine working order, and has asked for the tenth district convention, which invitation the officers very readily accepted.

H. G. Hill, general secretary of the Christian Educational Society, Indianapolis, delivered the commencement address to the Rush county eighth year graduates at Rushville, June 9. He will have charge of the Rushville Chautauqua this year.

Arkansas is moving for state prohibition. The Inter-Church Temperance Federation, just organized, is extending its work into every county in the state and will ask the next legislature to abolish the present system of letting each county vote for itself on the question of license or no-license, and providing that if a majority of the entire state shall vote against license the whole state shall be dry.

Lyda Gertrude Archer, daughter of Mr. and Mrs. Geo. W. Brown of Jubbulpore, India, died in Landour May 28, 1906, and was buried in Landour cemetery on the following day. H. C. Saund and D. O. Cunningham conducted the funeral service. Miss Archer was born at Wilna, Maryland, January 17, 1885. She spent some time in Hiram College. She returned to India a year ago. The sympathy of many thousands will go out to the bereaved family.

B. V. Black has located at Mankato, Minn., and is starting his work splendidly. He was at Garden City for three years with marked success in that field.

Clarksburg, Manilla, and New Hope, Indiana, are each without a pastor and are seeking to secure preaching. These are fine half-time appointments.

Frank B. Thomas recently delivered the memorial address for the I. O. O. F. at Clarksburg, Ind.

The annual meeting of the Christian Church at Duluth, Minn., where Baxter Waters is minister, has just been held. All lines of work show a gain during the year. This church has 150 members, who raised \$2,500. The S. S. offerings averaged five cents per capita.

The church in Nelson, Neb., to which F. Ellsworth Day was recently called, observed Old People's Day June 24. Carriages were furnished for the aged and the Auditorium was filled. Beautiful souvenir programs were printed for the occasion.

H. O. Pritchard, who graduated at Yale in June, has returned to his work at Shelbyville, Ind.

Walter S. Campbell of Louisville, Ky., formerly of Rushville, Ind., was visiting friends in Rush county recently.

On June 12 an all day meeting was held at Buena Vista, Ind., where James Parker was ordained to preach the gospel. He will enter Kentucky University in the fall and further prepare himself for his chosen work. J. C. Burkhardt of Connersville and W. W. Sniff of Rushville, conducted the services.

The Jefferson street church of Buffalo, N. Y., is one of the few churches of the state to reach its apportionment for state missions by an offering of \$150. Benjamin S. Ferrall is the pastor.

Roscoe R. Hill, one of our missionaries of Matanzas, Cuba, is in the States on a furlough with his family. In the absence of Alva Taylor he spoke at Eureka, Ill., one Sunday in June.

Besides reviving and doubling the membership of the Connersville congregation, the great Scoville meeting also discovered a new singing evangelist, L. V. Hegwood, who is a chorister of that place. Bro. Scoville says he will become one of our greatest singers in a short time.

F. O. Norton, who for the past three years has been pursuing his graduate studies in classic and New Testament Greek at the University of Chicago, has been elected to the chair of New Testament Greek in Drake University, to succeed Prof. Walter Stairs, who goes to Texas Christian University. President Bell is to be congratulated on the acquisition of so competent an addition to the Drake faculty.

The church at Aberdeen, S. D., where F. B. Lapp recently assumed the pastorate, has made a good beginning in the erection of a new parsonage.

D. H. Patterson of Auburn, N. Y., took the work at Orange, Milroy and Alpine in Indiana, last September, and he has each point in prosperous condition.

Our Sunday school workers of Pittsburgh joined in a school of methods in that city June 25-29, which was held under the auspices of the State Sunday School Association. There were three strong sessions each day under seven competent instructors.

Otha Wilkison of Ukiah, Cal., and Charles E. McVay, singer, of Nebraska, will begin a meeting at Logan, Kansas, August 12. The services will be held in the opera house, which seats 1,500 people.

The Sixth District Union convention

of Christian Endeavor was held at Connersville, Ind., June 19 and 20. The program this year was the best ever prepared and great interest was taken in the convention.

W. W. Sniff of Rushville, Ind., and Frank B. Thomas of Little Flat Rock, exchanged pulpits recently.

The Nebraska ministerial institute will be held at Cotner university July 16-28, 1906. The executive committee presents a most interesting and helpful course. The lecturers are W. J. Lhamon, Chancellor W. P. Aylsworth and Professor H. T. Sutton of Cotner.

W. J. Wright, acting secretary of the American Christian Missionary society, was a caller last week in the Christian Century offices. He has been delivering addresses at some of the western state conventions.

A copy of "That They All May be One" by Amos R. Wells or "The Yoke" by Elizabeth Miller, will be given to the person sending us the best news notes for exclusive use in our columns for the issue of July 19. Letters must reach our office not later than July 17.

We set up monumental stones over the graves of our joys, but who thinks of erecting monuments of praise for mercies received? We write four books of Lamentations and only one of Canticles, and are far more at home in wailing out a Misericordia than in chanting a Te Deum.—C. H. Spurgeon.

WELL POSTED

A California Doctor With 40 Years Experience.

"In my 40 years' experience as a teacher and practitioner along hygienic lines," says a Los Angeles physician, "I have never found a food to compare with Grape-Nuts for the benefit of the general health of all classes of people. I have recommended Grape-Nuts for a number of years to patients with the greatest success and every year's experience makes me more enthusiastic regarding its use.

"I make it a rule to always recommend Grape-Nuts and Postum Food Coffee in place of coffee when giving my patients instructions as to diet for I know both Grape-Nuts and Postum can be digested by any one.

"As for myself, when engaged in much mental work my diet twice a day consists of Grape-Nuts and rich cream. I find it just the thing to build up gray matter and keep the brain in good working order.

"In addition to its wonderful effects as a brain and nerve food Grape-Nuts always keep the digestive organs in perfect, healthy tone. I carry it with me when I travel, otherwise I am almost certain to have trouble with my stomach." Name given by Postum Co., Battle Creek, Mich.

Strong endorsements like the above from physicians all over the country have stamped Grape-Nuts the most scientific food in the world.

"There's a reason."

Look in pkgs. for the famous little book, "The Road to Wellville."

ON HIRAM HILL.

This year's commencement at Hiram College passed very pleasantly and had a larger attendance than was expected.

The commencement exercises began on Saturday evening, June 16, when the class of 1906 was graduated from the preparatory school.

On Sunday morning, June 17, President Rowlison delivered the annual baccalaureate sermon in the new church. He chose for his text Matthew 6:33, and gave a very masterly discourse upon that phase of the Sermon on the Mount. Ex-President E. V. Zollars assisted in the baccalaureate services. The Sunday evening session was given over to the Y. M. and Y. W. C. A.

On Monday evening the graduating exercises of the literary societies were held. Of the graduates eleven were Delphics, eight were Hesperians, three were Aletheans, and two were members of the Olive Branch Society.

The commencement musical society, which was given on Tuesday evening under the direction of Professor Francis J. Sadler, was exceptionally fine. The musical department of the college is now in excellent condition, and great growth in this line of work is looked for in the near future.

The Varsity Alumni base ball game on Wednesday resulted in a victory for the varsity, who were in much better practice than the alumni. The score was 9 to 4.

Ex-President Zollars conducted the ordination services, which were held in the new church on Wednesday afternoon. The following five young men entered into the sacred calling of preaching the Word of God: J. Franklin Baxter, of Yale, Mich.; Orrie Leslie Hull, of Mansfield; Alfred Emery Johnson, of Elmore; Sherman Lorenz Lyon, '05, of Rushsylvania, and Albert Cyril Young, of Saginaw, Mich.

On Wednesday evening the Delphic Literary Society gave an elaborate presentation of the Belasco-DeMille drama, "The Wife." The piece was very enthusiastically received by a large audience.

Thursday morning was given over to the graduation exercises of the senior class. The program was as follows: (1) Oration, "The College Man and the Present Need," Charles Henry Frick; (2) oration, "The Relation of Art to Nature," Harry Houston Peckham; (3) oration, "Individualism," Harrison Turner Hubbard; (4) oration, "The Problem of the Working Girl," Leah Naomi Perrine; (5) oration, "The Rise of Civic Righteousness," Garry Leavitt Cook; (6) oration, "The Russian Fallacy," James Alexander Brown; (8) address by Class Professor, Edwin Lester Hall; (9) Conferring of Degrees by the President as follows: Bachelor of Arts, Edith Perl Baxter, of Fayette; J. Franklin Baxter, of Yale, Mich.; James Alexander Brown, of Warren; Garry Leavitt Cook, of Hiram; Juanita Emery, of Troy, N. Y.; Charles Henry Frick, of Blanchard, Pa.; Harrison Turnbull Hubbard, of Bedford; Orrie Leslie Hull, of Mansfield; Alfred Emery Johnson, of Elmore; John Jacob Line, of Hiram; Willard Fremont Paulus, of Cuyahoga Falls; Harry Houston Peckham, of Hiram; Leah Naomi Perrine, of Hartford; Paul Lathrop Wilson, of Hiram, and Albert Cyril Young, of Saginaw, Mich. Bachelor of Sciences, Lester J. Hurd, of Phalanx; Virgil Blaine Libbey, of Bedford; Julius C. Schulz, of Tonawanda, N. Y., and Guy Kent Stanton, of Streetsboro. Bachelor of Philosophy, Ira Everette Christman, of Canfield; James Edgar Groves, of Barnesville; Margaret Stevens Mitchell, of Centerburg; Bessie Ross Updegraff, of Hiram, and Jesse Wayne Woods, of Brimfield. Master of Arts, Thomas James Reed, of Everton, Ont.

President Burris A. Jenkins of Kentucky University was to have delivered an address on Thursday afternoon, but owing to the serious illness of Mrs. Jenkins he was unable to be in Hiram. President Jenkins' absence was a cause for much regret.

The annual alumni banquet of Thursday afternoon passed in the usual enjoyable manner.

Thursday evening the Olive Branch Society gave a beautiful presentation of Tennyson's "The Princess." The audience was unusually large.

The burial of the hatchet and the smoking of the pipe of peace by the classes of 1906 and 1907 shortly after midnight on Thursday completed the commencement activities.

This year's commencement was a very good one, and was a fitting ending to a prosperous year. Although the attendance has not been as large this year as in some former years, the present outlook is very encouraging, and the future appears bright. President Rowlison is doing a good work here on Hiram

Hill, and will undoubtedly do much to build the college up.

SPLENDID ADVANCE IN TEXAS.

The closing year has been our most prosperous year. Harmony has prevailed and a substantial growth in all directions has been made. One hundred thousand additions to our ranks in the United States indicates a healthy growth. Texas has supplied one-twentieth of these. Ten per cent of the new churches started in the United States by our missionaries in the past year were planted by our Texas missionaries. For exact figures reporting work done see appended report. Note that this report is only of work done by workers in part supported from our Texas mission fund and does not include the work of the self-sustaining churches.

The rapid growth of Texas in material things calls for increased liberality and effort upon our part. No part of our great country is adding to its population more rapidly than Texas. They are coming from the older states in great numbers. Our cheap, though broad and fertile, lands are inviting. Nowhere except in Texas can there be found such lands and prices, with modern conveniences and advanced civilization. Our stalwart Americanism, our splendid public school fund, with its resultant educational institutions, with churches quite the equal of those found in the older states, are immensely attractive, and that to the best class of people in the northern and eastern states. We must enlarge our borders and strengthen our stakes in order to properly receive and care for our own coming to us.

Foreign immigration is coming—1,026,499 last year—these in a short time to become citizens, must be trained for Christian citizenship, or become a menace to our peace and happiness, and a powerful force in the demoralization of our sacred religion, the very foundation and bulwark of our American freedom and prosperity. Great herds of foreigners, together with American youth, are gathering in the cities where ignorance and crime grow rampant, and with the saloon added, they become veritable hotbeds, breeding every form of vice, corrupting the main arteries of our civilization, until municipal misgovernment has given our entire country a bad odor abroad. True, we have our Roosevelt, Folk, Haney and Patterson. The growing popularity of such men is a splendid omen, and the history of the early training of such men, an unmistakable index, pointing us the way to success. Christian homes, schools and churches must supply us the men and women who will save our country from the inevitable ruin which would follow the rule of the un-American, un-Christian foreigner, with his brewery and beer-joint. We are glad to testify that a large number of foreigners do not belong to this class, but in many communities in Texas lower grade, led by vicious men of our own blood, hold the balance of power. We will find it infinitely more economical and better, from every viewpoint, to train these men and their children for a better citizenship than to meet the inevitable clash which must come with their increased numbers and intensified habits, if not tempered by Christian training. Aye, if they are not saved by the Christ who has saved our own Anglo-Saxon race from barbarism.

With this object in view we must give larger endowment to our Christian schools. We should make it possible for every youth in the land to secure a Christian education. We should be looking out from among the children of the foreigner, intelligent boys and girls, who are willing to become the trained teachers of their own people. It has been demonstrated that the sturdy German, already well educated in the German way, can be trained into a splendid American Christian citizenship. The best teacher of the Mexicans is a true, trained and faithful Mexican. Look ye out such youth and furnish the means for their education. If you would convert the foreigner at home or abroad. There is a great need for the translation of our best Christian books and tracts. That which has been so potent a power in bringing light and liberty to the Disciples of Christ will find a responsive chord in the hearts of all as they shall come to appreciate the freedom with which Christ has set us free. We need training schools for ministers and for missionaries, who are not popularly regarded as ministers of the Gospel—though we are all ministers if we serve. "Let him that would be great among you become your servant," said the Master to his wrangling disciples.

We should give especial attention to the care of the weak churches. To that end the annual offering should be made much of. City evangelism demands larger liberality and consecration. United effort, concert of action all point the way to success.

We have a very few individual givers who are doing nobly. The number must be increased by ten fold. Sunday schools are the greatest factors in leading to a useful Christian life. We should unite with the Inter-denominational Bible School effort in order to avail ourselves of the benefit of the experience of experts and carefully impart to all our workers the advantages thus gained.

Our Mexican missions in Texas are greatly in need of better support.

Concentration is a lesson that we are slow to learn. Those districts which are working in closest harmony with the State Board are becoming more systematic and reliable, and therefore more certainly successful in the work.

While pointing with gratitude to the advance we have been able to make, as shown by the figures in the appended report, I cannot forbear repeating that we must enlarge the work. Crying calls are coming to us from every quarter, "Come over and help us." In many instances a very little help to start a mission or aid a weak church will develop unexpected but latent ability. Men of Israel, help! Our plea must be heard. The old, old story in its purity must be told. Shall we begin now to do, by God's help, the greatest year's work in the history of Texas? Our Master commands us to go forward and assures us that his word shall not return unto him void.

Report of the Work of Texas Missionaries for the Year Ending May 31, 1906.

Number of men employed, 34; days, 7,755; sermons, 3,825; additions by confession and baptism, 910; by letters and re-claimed, 690; from the denominations, 220; total added by missionaries, 1,820.

Cash by and for missionaries, \$17,660; cash for mission houses, lots, pastors, etc., \$13,272.31; cash raised by our missionaries for all purposes, \$30,923.31; pledges, \$15,396.00. Total cash and pledges, \$46,328.31.

(From the address of J. C. Mason, corresponding secretary Texas Christian Missionary Board, delivered before the State Convention at Waxahachie, June 13, 1906.)

THE SIXTH MISSIONARY DISTRICT.

Of the Illinois Christian Missionary Society met in annual convention with the Christian Church at Farmer City, June 26-27. The first afternoon and evening were given to the C. W. B. M. interests. Mrs. Sue Odor of Decatur presided. Miss Lura Thompson of Carthage and Mrs. Effie Cunningham of Indianapolis, Ind., were the principal speakers. A good report was given of work done during the past year.

The second day was given entire to the missionary interests of the district. The secretary was able to give a fine report of work done in the district during the past year. The year was closed with a balance to the credit of the district of about \$180, a good nucleus for the work of the coming year. The principal addresses were made by the president, Harold E. Monser, F. W. Burnham, S. E. Fisher, Marion Stevenson and J. H. Gilliland. The old officers, L. H. Otto, president, J. H. Smart, vice-president, and H. H. Peters, secretary, were succeeded by Flint Idleman, president, Charles Bloom, vice-president, and S. Elwood Fisher, secretary. The convention is to meet next year with the church at Sullivan.

Danville, Ill.

J. H. Smart.

LOUISIANA STATE CONVENTION

The Louisiana convention met at Ruston, June 26-28. It is the policy of the Louisiana Disciples to hold their convention each year where there is no Christian church and make the convention the occasion of the organization of a new congregation. There was no church at Ruston. The state evangelist, John A. Stevens, held a meeting before the convention and organized one with about forty members. A fine lot was purchased in an excellent location. The convention was most successful. Among those who had part on the strong program were: E. Lynwood Crystal, Baton Rouge; Claude L. Jones, Shreveport; Roy Linton Porter, Lake Charles; Mrs. John J. Zigler, Miss Mattie Pounds, Indianapolis, Ind.; A. E. Dubber, Ft. Worth, Tex.; Frank Lanchart, Hammond; Judge J. R. Thornton, Alexandria; R. M. Denholme, New Orleans, and Geo. B. Ranshaw, Cincinnati, O.



Home and the Children

MOTHER.

We had the funniest story
In our paper t'other day,
About a mule and buggy
That scared and run away.
I liked to die a-laughin',
And so did pa and Josh,
But mother couldn't stop to hear—
She was busy with the wash.

Last week we had a picnic
Out to Mechanicsville;
I went with 'Lizy Fergus,
And pa took Jen and Bill;
The time we had a-funnin'
Would beat a story-book,
But mother couldn't go along—
She had preserves to cook.

On Monday was the m'nag'ry;
We had a glorious time
A-secin' beasts and serpents
And birds of every clime;
We went in bright and early
To see the show go round,
But mother stayed at home to sew
On Jen's alpacky gownd.

Last fall when all the Rankins
Came down to stay a week,
We went one day for walnuts
Way out on Sugar Creek;
We took our dinner with us
And stayed the whole day through,
But mother couldn't get away—
The scrubbin' was to do.

To-morrow night's the concert;
I said I'd go with Jen
And Bill and 'Lizy Fergus
And Sairey True, but then
After I'd done and said it
The thought of mother came;
She never gets a holiday
That's halfway worth the name.

She's lookin' worn and weary,
And it's occurred to me
To send her to the concert,
If only she'll agree;
I'll stay and do the dishes,
No odds if Jen does coax.
For mother needs a little fun,
The same as other folks.

Exchange.

JANIE'S CROWN.

Cora Hartman Berkey.

Janie stood by the window watching a little girl and her governess pass up the street.

"I wish," said Janie, with a sigh, "that I could have a pretty hat like that little girl has."

"Wouldn't you like a better one?" asked her mother, cheerily.

"Oh, mother! You know how poor we are, and that father could buy me a gold crown almost as easily as a new hat even as good as that one."

"I was thinking of a crown when you

wished for the hat," said her mother, "and you have the promise of one, if you are ready to receive it."

Janie turned and dubiously looked at her mother. Surely it was only a joke! But no, there was nothing but sweet earnestness in the mother's kind face.

"A crown, mother, really? Do tell me how I can get it." And Janie almost jumped as her childish fancy brought visions of golden crowns sparkling with precious stones.

Mother smiled. "Has my little girl forgotten the golden text of last Sunday?" she said.

Janie's spirits dropped, and the eager smile left her face. She knew that text was a long one, and she had to study a few minutes before she could recall it.

"I know it now," she said. "Blessed is the man that endureth temptation; for when he is tried he shall receive the crown of life which the Lord hath promised to them that love him."

"Very well done," said the mother, placing her care-worn hand upon the curly head of her little daughter.

"But, mother, teacher said God promises to give us a crown only after we are dead. I'd like to have one now."

"God gives crowns to his children even in this life," said the mother reverently—"crowns of contentment with what we have, and joy in doing what is right."

"Oh, is that all?" said Janie, disappointedly.

At that instant a lady came in with a bundle of sewing for her mother to do, and baby Charles, waking up from his nap, began to cry.

"Janie, dear, take the baby out on the sidewalk, and wheel him up and down in the shade," said the mother, anxious to give all attention to the lady.

It was delightfully cool under the great branching maples, and Janie enjoyed it very much. But she could not keep the desire for a new hat out of her mind. She wished her father were rich, so he could buy her all the pretty things other little girls have. Or if only she herself could get money enough to buy a hat, how happy she would be!

Suddenly her eye was caught by something glittering in the grass by the sidewalk. She picked it up, and examined it.

"Oh, good!" she said, breathlessly, looking up and down the street; "now I can buy a new hat!"

She turned the coin over and over, to make sure that she was not dreaming, for it seemed too good to be true.

"My very own, to use as I want to," she said to herself, "for it was lost, and I found it."

But the smile was leaving her face. The coin did not seem to be quite as bright as when she picked it up, and she hastily dropped it into her pocket when she heard the lady opening the

gate and saw her mother standing on the doorstep intently watching her.

At the supper-table Janie's father said: "I feel sorry for poor John Marsden. His landlord means to turn him out into the street to-morrow because he hasn't paid his rent."

"Yesterday was pay-day," said the mother; "what did he do with his money?"

"He paid his other bills, and saved a five-dollar gold piece for the rent, and then lost the coin going to the landlord's office."

"Why, Janie, child, are you sick?" exclaimed the mother, as the little girl turned white, then red, and, almost choking left the table.

"No," she called back, "but I can't eat any more."

"I wonder what ails the child!" said the father, anxiously. "I thought she seemed nervous when I saw her in the yard as I came in. And she did not come to meet me as she usually does."

"Oh, I do not think it is anything serious," said the mother, and then added, as the conversation and incident of the afternoon came to her mind, "possibly she is trying to decide between a new hat and a crown."

The father, hearing something about a new hat, and knowing that his purse contained no money to buy, did not catch the meaning of his wife's remarks about a crown. He understood it a few minutes later, however, when little Janie, with tear-stained face, came to him as he was passing out the gate.

"Here, father, give this to John Marsden," she said, as she held up the shining gold piece. "I found it in the grass, and wanted to keep it to buy a new hat. But the money isn't mine, and I'd rather have the crown mother talked about, anyway."

"The dear child!" exclaimed the father, but Janie was gone in a twinkling.

"How about that golden text?" said mother when Janie came in humming a tune.

"Oh, mother, I understand it now. I feel so much better since I sent poor John Marsden his money. No new hat I could have gotten with it would be half as good as my crown of contentment and joy in well-doing."—Lutheran Observer.

THANKFULNESS.

For the quiet of the forest

And the grandeur of the hills,

For the glory of the sunsets

And the music of the rills,

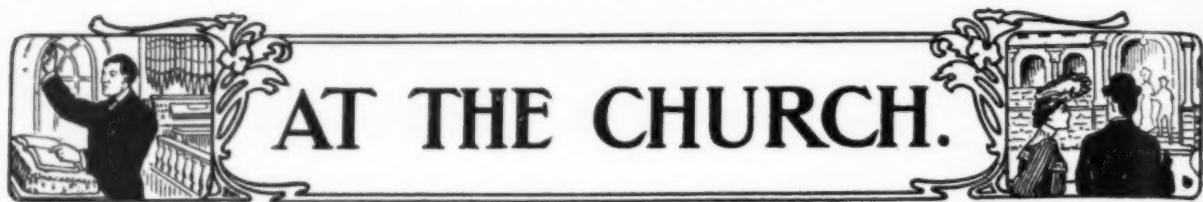
For the flowers that bloom so sweetly

Along the woodland ways—

For these, and countless blessings,

Dear Lord, we render praise!

A. M. S. Rossiter.



SUNDAY SCHOOL LESSON

International Series
JAMES N. CRUTCHER
THE GOOD SAMARITAN.

Lesson for July 15—Luke 10:25-37.

Introduction—"This incident is peculiar to Luke, and is not the same with that of the rich young ruler, recorded by Matthew (19:16-22), Mark (10:17-22), and by Luke later on (18:18-23). The same question was asked in each case, as no doubt the subject was one of frequent discussion; but otherwise the occurrences differ. It is well, however, to read the other accounts in connection with this lesson, in order to obtain a complete view of Jesus' answer to the great question about eternal life."

All the law (the commandments) is comprehended in the two great duties of love to God and love to man. This lesson is a study, in parable form, of love to our fellow man.

I. Its Origin and High Rank (vs. 25, 26). There is a kind of love of man to man that is the out-acting of natural, human instinct—mainly prudent and commercial. The gospel love to man is very much more, as its close association with love to God would clearly indicate; shown, too, by its peculiar ministry, as this study will disclose.

II. Its Antecedent Duty (v. 27). Love to God must precede this kind of love to man. The two are joined together by a heavenly link. There is profound significance in that connective—and "In the command" and thy neighbor as thyself. Men and organizations sometimes change the order: putting love to man first and reasoning that therefore there is love to God. This is unscriptural, foolish and futile. It is impossible for man to love his fellow man unless he first loves God.

III. Its Vital Significance (v. 28). Love to man is a proof of salvation. By it one is known to be saved, and already to have love to God. How quickly Christ turned the tables on this captious lawyer, and he now stands condemned out of his own mouth. He surely saw the utter impossibility of gaining eternal life by his personal obedience. Christ might have told him it was possible, but he prefers to make the lawyer see it, and practically confess it. He sees his dilemma and tries to evade the issue (v. 29).

IV. Its Great Need and Value (v. 30). Here is a true picture of very much of life—trials, difficulties, enemies, accidents, disappointments. Such common experiences call for help and sympathy. Only those who have the gospel love will respond to the crying need in full degree and extent.

V. Its Scope and Range (vs. 31-33). It is love for man everywhere to the ends of the earth. It is bounded only by human necessity and suffering. It submits to no class or race lines, for, like the love of God, it is no respecter of persons. The narrow and shallow love of priest and Levite—love of the mere religionist—is prejudice and selfish and commercial.

VI. Its Prompt and Generous Ministry (v. 33-35). It is as quick acting as instinct, for it is the instinct of grace. It reaches out a helping hand as a man would throw up a hand to ward off a blow. Nor is it a mere spasm, but a steady stream of help, sympathy, suggestion, self-sacrifice, time, money, care, even providing for a future contingency; and all this for a stranger and alien!

VII. Its Contagious Challenge (vs. 36, 37). Its example and spirit are a call to all, and a call that is heeded; love that will do all this has a right to be heard, and voices a message that is worthy to be received and obeyed. It is the Master saying, "Go and do thou likewise".

Illustrative: A Chain of Good Deeds.—A miner from the Klondyke has a unique watch chain, made of splendid nuggets from a gold mine in Alaska. Wherever this miner goes his striking chain of nuggets awakens a desire in others to win the same. So the true disciple, doing Christ-like deeds, is forming a chain far more precious; and by it is making Christ attractive to others and

prompting them to accept him.—L. A. Banks.

Faith Without Works is Dead.—"Have you ever read the Ancient Mariner?" Mr. Spurgeon one day asked his congregation; "dead men everywhere manning the ship—dead men pulling the ropes, steering and spreading the sails. What a strange idea. But do you know that I have lived to see it done? I have seen a church where a dead man was in the pulpit; a dead man a deacon, a dead man passing the plate, a dead man sitting to hear." This priest and Levite must have belonged to that church.

CHRISTIAN ENDEAVOR

By CHARLES BLANCHARD

HOW CAN I BE A TRUE FRIEND?

Topic July 15: Prov 17:17; 18:24; 27:9, 17, 19;

Eccl. 4:9, 10.

The wisdom of the Proverbs is the experience of the world boiled down in the Bible, and fitted for all time and all sorts of circumstances. It is the simple truth for simple folks and for the wisest who need to listen still to the voice of the common people, speaking in the proverbs of the ages. We do not read this book of wisdom enough, or reading do not remember. Experience is a dear teacher only because we will not heed the voices speaking to us from the heart of humanity. How slow of heart we all are! It was at this slowness of heart that Jesus marveled—and it is the source of marvel yet. I am wondering at myself always—and it is strange how foolish other folks are!

How shall we have friends? The answer is to the point, and all experience confirms the truth of the observation: "He that would have friends must show himself friendly." I just quoted that from memory; but it does not read quite like that: "A man that hath friends must show himself friendly." In other words we must be friendly to our friends—and we forget just that sometimes! The way to have friends is to be friendly—yes! And the way to be a true friend is to be truly friendly! It's a beautiful thing, and perhaps one of the rarest things in a world of rush and pull and push. Take time to be friendly is advice we all need. Right here I feel I have failed, and my loss is grievous. Friends are lost just for want of taking time to be decently friendly. To our shame many of us must confess that we have been wickedly careless of our friendships, as we are not infrequently of the loved of our own households. It hurts my heart to remember how often I have failed in friendship from sheer neglect, and how poor I am when I might have been rich! Rich with the riches that cost nothing—only the time and the trouble to be really friendly. But we are in such a big hurry! The passion for power and for possession and prominence possesses us, and we forget that friendships are the most precious things in this world, even from a selfish standpoint, if selfishness and friendship can abide in the same heart.

And we forget the Friend that sticketh closer than a brother. Ah! how poor we are when we might be truly rich in the friendships of kindred spirits, hungering like ourselves for the little leaven of love that leavens the whole lump of life! "Do you know the world is dying for a little bit of love?" Yes! And our hearts are famishing for just real, hearty, wholesome friendships, man with man, woman with woman.

The secret of enduring friendship, which Hugh Black calls the Noblest Passion, is found in this short sentence: "A friend loveth at all times, and a brother is born for adversity." If we want to be a real friend we must not only show ourselves friendly, but must cherish that love that is kind, that doth not behave itself unseemly, is not easily provoked, thinketh no evil; rejoiceth not in iniquity but rejoiceth in the truth; beareth all things, believeth all things, hoped all things, endureth all things, and never faileth. "A friend loveth at all times." That is the test. It is not a matter of sentiment, of passing acquaintance, of fortunate good fellowship, of chumming or chinning or charming relationships in the social circle, or congenial feeling in a fraternal fellowship,

pleasant and mutually profitable. These are good enough in their place, but they do not take the place of genuine, gracious, abiding friendship. To be worthy of such and to have and to hold such, in the midst of changing relationships, broken fortunes and desolate households and breaking hearts, is to have and be the highest and holiest that we are capable of in this world and to be prepared for the realm of kindred spirits where Love is realized.

The PRAYER MEETING

By SILAS JONES

LOVE AND FELLOWSHIP.

Topic, July 18. Philemon.

Philemon was a prominent member of the church at Colossae. He owed his conversion to Paul. Onesimus was a slave of Philemon. For some reason he ran away and came to Rome. At Rome he found Paul, who was at that time a prisoner, and through the ministry of Paul he became a Christian. He attached himself to his benefactor and endeared himself to him by devoted service. Paul found Onesimus so useful that he desired to retain him as a personal attendant, but recognizing that Onesimus was still the slave of Philemon he returned him to his master. The letter to Philemon was written in order to secure for the slave a favorable reception from the master he had wronged.

It has grieved some Christians that Paul did not ask that Onesimus be set free. They are also troubled because Paul did not engage in a campaign against the institution of slavery. In answer to their objections, we may say that history is on the side of Paul. He laid down the principle that in Christ there is neither bond nor free. The slave was not inferior to the master when both stood before God. Not until the world had learned this lesson was it worth while to preach emancipation. In an age when power determined what was right, to question the right of one man to own another would have been to waste time. Paul began at the beginning. When the world learned that the slave was a human being, the inconsistency of buying and selling him became apparent, and the time was at hand to denounce slavery and to demand emancipation.

Philemon and Onesimus were both dear to Paul. He says nothing to indicate that one was dearer to him than the other. Their social standing was not the determining factor in fixing his affection. It was enough for him to know that they were both men whose ideals were formed by faith in Christ. The classes to which society assigned them were of no importance whatever. Paul was ready to work with them for the salvation of the world, and he loved them because they were true men. Unfortunately many people have no judgment they can call their own when it comes to a question of manhood. They decide according to certain inherited rules who is worthy of their affection. One of these rules makes a man's place in our hearts dependent on his ancestry. He may be a scoundrel, still he ranks high because his grandfather was somebody. According to another rule, money fits a man for high esteem. In certain circles skill opens the heart. If a man can dance well, or make a graceful appearance on the platform, or excels in ball playing, he is received and no questions are asked as to his character. Paul had fellowship with those who loved the Lord and sought to do good to men. These are the only men whom we can afford to honor with our confidence.

The love of the Christian is not confined to those who have faith in Christ. With men of faith we take counsel. To them we speak of our plans for the extension of the kingdom of God. We cannot open our hearts unreservedly to those who have not faith. But the man without Christ deserves our love. Paul loved Philemon and Onesimus before they were converted. If he had not he could never have won them. He saw in them the possibilities of exalted Christian character. He went to them with the gospel and through his ministry they became worthy of fellowship with him in the gospel.

July 5, 1906.

FROM THE FIELD

TELEGRAMS

Long Beach, Cal., July 2.—Scoville closed meetings with 23 added to-day; 255 altogether. He has captured the post. Smith and Kendalls are great in song.

E. W. Thornton.

NEBRASKA

Red Cloud.—Evangelists Honneywell and Bithorn of Chicago have just closed union meetings at Red Cloud, Neb. At last report there had been 150 confessions.

Nelson, June 28.—Things are moving along splendidly. Fine audiences with a good number of additions and confessions. Children's day almost trebled our apportionment. Every one is happy. I have been here two months and like the church very much.—F. Ellsworth Day.

NEW YORK

New York City.—There was one confession and baptism at the Lenox Avenue church on June 24. The year closing is the best financially in the history of the church. All current expenses have been met, and a large payment made on the church debt. Offerings have increased, and new pledges have been coming in constantly.

Auburn, June 27.—There have been three additions to the church here since my last report, all by baptism. This makes a total of seventy-three during the past eight months, all but twenty of whom came in regular services.—Arthur Braden.

OHIO

Ravenna, June 27.—There were two additions by confession, and one by letter at the morning service last Lord's day.—M. E. Chatley, Pastor.

Marion, June 26.—One added Sunday by obedience. Others coming next Sunday. Begin tent meeting at Delaware, where we have no church, Thursday next. Pray for us. Close work here Sept. 1st.—O. D. Maple.

COLORADO

Grand Junction, June 26.—We have had sixty-one additions to the church here since February. Eleven of these have been young men and women from the Teller Institute, the government Indian school located at this place. There were four additions at the regular services yesterday. — Frederic Grimes.

MICHIGAN

Saginaw, June 25.—We had four confessions and two others received into fellowship Lord's day morning. The C. E. Society also received three new members. A mass meeting of all the Juniors of the city was held in Church of Christ in afternoon.—J. Murray Taylor.

ILLINOIS

Clinton, June 25.—One addition to the Texas church by confession yesterday.—Lewis P. Fisher.

TEXAS

Dalhart, June 25.—Am just beginning a meeting here with the pastor, John Mullen. Five additions here the first day. This is a growing town and although our brethren are weak in numbers yet they are very ambitious to do something. I have an open date beginning July 15.—Charles E. McVay, Song Evangelist.

OKLAHOMA

Watonga, June 25.—The S. S. at this place had not observed "children's day" for many years. As I always insist upon taking all missionary offerings wherever I am pastor, this year we took the offering the last Lord's day in June. The audience was large, the program splendid, the offering was more than our apportionment, and the school is rejoicing.—F. Douglas Wharton, Pastor. D. J. Martz, Supt.

A Delicious Drink.

HORSFORD'S ACID PHOSPHATE.
A teaspoonful added to a glass of cold water, Invigorates, Strengthens, and Refreshes.

FROM THE LONE STAR STATE.

Abilene is located near the crossing of the lines drawn from Texarkana to El Paso and from Texline to Galveston. It is calculated to become a religious as well as a commercial center. Simmons College is located here and is managed by our Baptist people and they are doing a good work. There is now in course of erection a Christian college managed by our brethren who do not see the need of organized missionary work. But we are inclined to think that after they become accustomed to organization for educational work they will not seriously object to wise regulation of our mission forces. The M. E. South Church will, in all probability, locate their school for this district at Abilene, although the matter will not be settled for several weeks yet. Something like \$30,000 has been subscribed by the good people of the town for this enterprise and the Methodist church has been given at least \$15,000. We have organized here a club called the 25,000 Club, whose business it is to encourage all such enterprises. We have also a business college here which is doing very good work. At this season of the year the Disciples of Christ are holding in Texas quite a number of camp or tent meetings.

Bro. R. R. Hamlin of Ft. Worth will begin a meeting at Merkel, just west of here. Good news comes to us from the churches at Sweetwater, Pecos and Amarillo. We are hearing good things concerning the Northcutt-Zenous meeting at Sulphur Springs. That the religious people of the town, irrespective of church relations, are attending and helping in the good work. We are learning more and more the value of business men in the work of the church, several of whom we have. Morgan Weaver, of the Morgan Weaver Hardware Co., who is also mayor of Abilene; A. H. Dornell, of the Dornell Lumber Co., an ex-preacher and an extra hard and efficient worker in the church; S. W. Grimes, of the Grimes Clothing and Dry Goods Co., and S. W. Baldinger, whose only business seems to superintend the Bible school, keep the records of the church, collect its funds and keep things going generally. I have nowhere met a man who would give so much of his time to the church and its interests. Sunday we had a visit from Arthur Jones, brother of Granville Jones, who is giving his time at present to the local option work in Texas. This man belongs to a family of strong preachers and is pushing the interests of "The Lance," a weekly local option and law enforcement paper, published by him and his brother at Mineral Wells, Tex. This is the paper's first year, but it gives evidence that it will be long lived. Taylor County has local option and it is proud of it. I have heard a number say that before this law was passed they feared its results, but now they are delighted with its practical workings. Among these I find our city mayor and marshal. This portion of Texas is now enjoying great material prosperity. Good rains, fine crops and good health. Consequently we expect a corresponding growth in higher and more prominent things.

Abilene, Tex.

Granville Snell.

WM. E. ADAMS LEAVES WELLSVILLE, N. Y.

Bro. Wm. E. Adams has closed his ministry of some two years and nine months for the Broad Street Church of Christ at Wellsville, N. Y. During his stay with this congregation there has been not only a marked growth in members but also a substantial and gratifying growth in all the attributes which go to make up a happy and contented congregation. This has come largely from the personal qualities possessed by Bro. Adams, who is a man of unusually good all round qualifications as teacher, pastor and public speaker. He has won a lasting place in the hearts of our people here and his brethren believe, as he also believes, that he leaves the community without a single enemy.

On June 24th Bro. Adams preached his final discourses and six were added to our membership. At the evening service there was the unusual spectacle of the pastors

from the Methodist, Baptist and Congregational churches uniting with Bro. Adams in the final service. This was done as a voluntary tribute of the esteem of the various congregations thus meeting and they filled the church to overflowing at this last service. On the evening following the brethren and friends met at the residence of one of their members to tender a farewell greeting.

During the first half of the present year about forty names have been added to the church register. The general condition of the church is excellent and the feeling is general that the succeeding pastor will find a well organized and aggressive congregation with which to begin its labors. One of the substantial indications is the fact that all were promptly and fully paid.

Bro. Adams goes to Perry, Lake County, Ohio, to begin his new duties. The heartiest good wishes of all his acquaintances go with him.

BICKNELL, INDIANA.

On Sunday, June 4th, the writer, assisted by Jesse VanCamp as singing evangelist, began a protracted meeting with the church at Bicknell, Ind. While the meeting was held in a time when the weather was warm and the people were busy, it nevertheless proved to be a great success. Every evening we were greeted with large audiences. The pastors of the other churches in the city, Methodist and Presbyterian, were present and gave valuable assistance. The spirit of the meeting was very precious. The meeting lasted three weeks. The visible results were fifty-four additions to the church. Forty of these were by baptism, the others were by statement and from other churches.

The church at Bicknell has been without preaching for eight months, that is, without a pastor. The writer installed a financial system, assisting the brethren in raising pledges for the purpose of getting the whole church membership to honor the Lord with their substance. The church will now employ a man for full time and pay a salary of \$1,000 per year. This church has a fine future before it. The church has so many noble men and women in it. The town of Bicknell is a rapidly growing one. It has a population of 2,200. A few years ago it was but a very small village. It is in the great coal mining district.

Jesse VanCamp, who assisted me in the meeting, is a member of the Presbyterian Church. He did splendid service. His home is in Vincennes. He is open to calls to help assist in revival meetings.

Wm. Oeschger.

SOUTH-EASTERN INDIANA BUDGET.

T. J. Burton of Noblesville, Ind., preaches three-fourths time for the church at Campbellsburg. He is a strong gospel preacher, and his work is greatly appreciated by the church.—The congregations at Highland and Union Chapel, both in Harrison county, will hold an all-day union service in the second Sunday in August.—E. F. Crawford lives at Scottsburg and preaches one-fourth time at Saltville, Washington county, Bridgeport and Highland in Harrison county, and Wise, Ky. He re-

BOARD OF MINISTERIAL RELIEF OF THE CHURCH OF CHRIST

Aid in the Support of Worthy, Needy, Disabled Ministers of the Christian Church and Their Widows

THIRD LORD'S DAY IN DECEMBER

is the day set apart in all the churches for the offering to this work. If you make individual offerings, send direct to the Board. Wills and Deeds should be made to "Board of Ministerial Relief of the Church of Christ," a corporation under the laws of the State of Indiana." Money received on the Annuity Plan.

Address all communications and make all checks, drafts, etc., payable to

BOARD OF MINISTERIAL RELIEF,
120 E. Market St., Indianapolis, Ind.

ports one confession each at Saltillo and Highland at his last visits at those places. The church at Wise will put in an organ and new pews at once.—E. L. Miley, a student at Lexington, Ky., preaches for the church at Lexington, Ind. He is succeeding quite well in his work. There have been ten confessions at this point since April 25. He will spend the months of July and August at his home in northwestern Ohio. The writer will preach for the Lexington congregation on the fifth Sunday in July.—Eld. F. M. Brock of Borden, Ind., preaches one-fourth time for the congregation at Little York, Washington county.—Harley Jackson is succeeding in leading the church at Seymour in the accomplishment of larger things. He will deliver an address at the Fourth of July celebration at Scottsburg.—The Sunday schools at Austin and Zoah each raised their full apportionment for Foreign Missions. The writer preaches one-fourth time at each place.—The Scottsburg church is raising funds to purchase a piano for use in the Sunday school room.—A. W. Conner of Lafayette recently delivered a number of addresses to high school graduating classes in this part of the state. While on this tour he lectured on the "Boy Problem" at Scottsburg, to the great delight of our people.—The writer conducted a Basket Meeting at Austin on June 24th. A special service for old people was held and a large-print copy of the New Testament given to the oldest person present. There were twenty-four who were over sixty years of age, the oldest being Mrs. Indiana Meranda, who is eighty-four and one-half years old. She has been a member of the church for more than sixty years. The attendance at the meeting was large and the fellowship delightful.—On Tuesday following the meeting two men, aged respectively sixty-four and sixty-seven, were baptized into Christ. The congregation is enjoying a steady growth.

Since coming to this field, January 5th, there have been seventy-five added to the three congregations with which I labor, thirty-five confessions. The congregations are much better organized than they were, and a general desire exists to enthusiastically promote the various departments of

A copy of "Jesus Christ and the Social Question" is awarded to F. B. T. for the best news notes for this week's issue of the Christian Century. He will please make written application for the book.

THE NICKEL PLATE ROAD
will sell Special Summer Tourist Tickets to Canadian and New England Points at one fare plus Two Dollars for Fifteen day limit, from Chicago, and one fare plus Four Dollars for Thirty day limit, from Chicago. Information given upon application to City Ticket Office, No. 107 Adams St., Chicago.

Subscribers' Wants.

Our subscribers frequently desire to make known their wants and announce their wares. We open this department for their benefit. Rate is fifteen cents per ten words, cash to accompany order. Address "Subscribers' Wants," Christian Century."

WANTED—First mortgage loans. Notes in sums of \$300 and \$400 on security worth \$300 and \$1,000 due one and two years, 6 per cent interest. Abstract to date. Trust company trustee. Address Y, Christian Century.

Is your church interested in a church organ? It will pay you to get our figures before purchasing. Address us. X, care of The Christian Century.

We handle everything in church supplies, and our prices are right. Let us send you figures on some of the things you need. The Christian Century, Dept. 3.

Why not let us send you our furniture catalogue? We can sell you goods at a saving of 33 1-3 per cent. Address The Christian Century, Dept. D. R.

Our catalogue is sent free. We can save you money on any merchandise you may want to buy. Albaugh Bros., Dover & Co., Marshall Blvd., Chicago.

OPPORTUNITY for the poor young -her. Catalogue free. Address the School of the Evangelists, Kimberlin Heights, Tenn., NOW.

church work.—J. D. Rose, state corresponding secretary of the Indiana Christian Missionary Society, will speak at the county meeting of the Scott County Christian Churches on Sunday, August 12th. The meeting will be held with the Zoah congregation and will be followed by a short revival meeting conducted by the writer. C. O. Burton.

THE SOUTH DAKOTA CONVENTION.

The convention of the churches of South Dakota and North Dakota was held at Carthage, June 21-24 with about seventy delegates enrolled. The program compared favorably with those of older states. The national boards were all represented.

The addresses of William J. Wright of the Home Board and Stephen J. Corey of the Foreign Society were both of a high order and heartily received. Dean A. M. Haggard of Drake University was also present and delivered a stirring address on "Education," in which a strong and appealing plea was made for the broadest and most thorough training under Christian influences that the student may attain adequate equipment to meet the demands of the age.

The earnestness and inspiration of all the visiting speakers will have a lasting influence for good in the development of work in the Dakotas. All regret that C. C. Smith could not fill his place on the program, as he was called to Jamaica. Also G. W. Mackley, the apostle of Church Extension, was obliged to be absent in order to respond to an urgent call elsewhere. The writer delivered addresses on behalf of the Board of Church Extension and the National Benevolent Association. About \$140 was pledged for state work, and over \$200 for Carthage and Lead. The following will compose the Board for the coming year: President, A. H. Seymour, Arlington; vice-president, E. E. Headley, Bradley; treasurer, J. B. Moore, Aberdeen; recording secretary, William Carry, Tyndall; corresponding secretary, F. B. Sapp, Aberdeen; members at large, C. P. Gregory, Aberdeen, and J. B. Mehang, Verdon. The state officers for the C. W. B. M. will be: President, Mrs. F. B. Gannon, Aberdeen; vice-president, Mrs. Hackman, Sioux Falls; treasurer, Mrs. Minnie Branson, Platte; recording secretary Miss Verna Dahlstrom, Clark; corresponding secretary, Mrs. Edith White, Lead. The next convention will be held at Parker, S. D. G. W. Elliott, editor of the Oracle at Brookings, made a good report on Literature, as chairman of that committee. He is doing good service in the distribution of tracts and other literature. The work is looking up and the future is full of hope. Two families drove over 100 miles to the convention. The South Dakota brethren are not floating with the current, but rowing up stream. Success is sure to come to them in the heroic work being done.

The call to our national societies is, Come up and help us, for we are helping ourselves.

Aberdeen, June 30.

F. B. Sapp.
Cor. Sec.

FIFTY-ONE.

Fifty-one to-day! What a wonderful thing it is to live—yes, even in the flesh—and meet the realities of life! What great problems to solve! What wonderful obligations to confront! Fifty-one years old to-day, June 28, 1906. More of this life passed away than there is to come. Fifty-one years old to-day! Not so many mistakes in the future than have been made in the past, let us hope and trust. Fifty-one years old to-day, and how is it with me? Not many of the family left—only one sister out of a large family of five boys and six girls—somewhat lonesome do you say? No! No! not much after all, for "Thou art with me," saith David. "I will never leave thee nor forsake thee," saith the Lord.

Fifty-one years old to-day, and out of a family of our own of six children, only one precious boy remains in the flesh with us, while the others are our "Guardian Angels," may we not believe?

Fifty-one years old to-day, and what are the prospects for the future of this life? Very hopeful, indeed. God is blessing us as never before and crowning our labors in South Kentucky with abundant success. Two months of our missionary year gone and nearly \$1,500 of the \$4,000 we are going to raise for South Kentucky missions this missionary year already raised in cash and good pledges. That will do very well, don't

you think? I do. Besides, the summer campaign is just on now. Two days from this date we enter the evangelistic field for the entire summer and fall, reaching to December 15th. Let us all work to one great end—that of saving the lost around us. We are every day one day's march nearer home than ever before, when a day's work for the Lord is done.

Fifty-one years old this 28th day of June, in the year of our Lord 1906, and what are the prospects for the joys of the life to come? Growing brighter every day, thank you. The higher we climb the brighter the way becomes, until we can almost see the loved ones, and feel their touch and hear their voice. Blessed hope. Praise God.

W. J. Hudspeth.

Hopkinsville, Ky., June 28, 1906.

CANTON-ANDERSON CONTEST.

Through the months of May and June the Sunday schools of Canton, O., and Anderson, Ind., were rivals in a centennial contest in which three points were considered, total attendance, new scholars and total collection. It will be seen from the report that Canton surpassed in attendance by 2,496, while Anderson won two points, thus gaining the victory, by a majority of 237 in the number of new scholars and a total collection larger than Canton's by \$13.51. These are great churches and splendid Sunday schools. T. W. Grafton is pastor at Anderson, Ind., and P. H. Welshimer at Canton, O. The following is a report of the contest:

New scholars—Anderson, 671; Canton, 384. Total attendance—Anderson, 7,938; Canton, 10,434. Collection—Anderson, \$988.76; Canton, \$975.25.

"WHAT SHALL WE DO?"

Shall the many earnest people in Delaware, Ohio, who can not endure sectarianism have a chance to obey Jesus Christ?

June 22nd we had a letter from the Board of Service that we could have the City Park, and we so advertised. June 26th another member acting, so he said, from the Board, called it off.

I and a good sister, who belong to another church, drove for three hours over the city, and we found some six or eight places, but not one could be had for a meeting.

Thursday evening we were compelled to have a street meeting, and so Friday night

In Warm Weather

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MONON ROUTE

Consult Your Local Ticket Agent!

We are expecting some one to help us out. The subject now is the purchase of a lot, and three parties have pledged \$30.

Brethren, help us, that we may preach the gospel to these people, for many are waiting to obey the gospel. If ten persons will pledge \$10 each and ten \$5 each and twenty \$1 or more we could secure a lot, hold a meeting in a tabernacle and use it this summer and build a church next year.

If you can, help us. A business man whose wife is a methodist says he thinks we can get us a lot. We are waiting for information. Mr. and Mrs. J. C. Merrett,

from Hiram, Ohio, are there, and they are anxious that we have a church. Write them and send a pledge to them or the writer
O. D. Maple.

INTEREST IN WOMAN SUFFRAGE GROWING.

At a meeting of the G. A. R. of the state of Delaware last week a resolution endorsing woman suffrage was adopted. At about the same time the State Federations of Labor in Iowa and West Virginia adopted woman suffrage resolutions at their annual meetings. The National League of American Municipalities in its annual convention at Atlantic City accorded to Mrs. Rudolph Blankenburg, of Philadelphia, fraternal delegate from the National Woman Suffrage Association, twenty minutes in which to present this question at a round table discussion of the Executive Committee, and the following week Mrs. Blankenburg attended the National Conference of Charities and Corrections in Philadelphia in a similar capacity.

With a woman suffrage amendment campaign in the state of Oregon and the Federation of Women's Clubs the country over discussing the letter recently addressed to them by the Industrial Advisory Committee of the General Federation of Women's Clubs calling upon them to endorse woman suffrage and a municipal suffrage campaign on in Chicago which is endorsed by nearly all the leading women's organizations and prominent women of that city, there is altogether a great amount of favorable interest being taken in the subject.

Elizabeth J. Hauser.

THE IOWA STATE CONVENTION

The convention met at Iowa City on Monday evening, June 25. The sessions opened with an address by H. D. Williams of Ames. Tuesday was Bible school and Christian Endeavor day. In the morning after reports of the state officers a splendid address was delivered by Stephen J. Corey. In the afternoon four excellent Christian Endeavor addresses were made by Eugene Curless, E. F. Leake, D. B. Allen and Wm. Baler. Tuesday evening after a stirring praise service, led by the state C. E. president, W. B. Clemmer, the convention address was made by George B. Van Arsdall, of Cedar Rapids. Wednesday was L. C. C. and Drake University day, with rousing addresses by Drake representatives and W. J. Wright in the morning. Wednesday afternoon a series of short addresses of a high order was given by H. E. Vanhorn, R. W. Lilly and H. O. Breeden. F. L. Moffett spoke on "Visions of Service". The convention closed on Wednesday night with a second address by W. J. Wright of Cincinnati. The convention was not so largely attended as some others, but there was a fine spirit and notably successful program.

The dominant spirit of the convention was optimistic and aggressive. The pastor and church of Iowa City proved themselves royal hosts in the matter of entertainment of the visitors.

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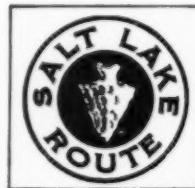
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